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ABSTRACT

This document consists of 16 papers on aspects of Brazilian culture, history, and geography prepared by participants in the Fulbright Hays Seminars Abroad Program in Brazil in 1993. The papers are: (1) "Cordel Literature: A Window on the History and Culture of Brazil" (Juan Barroso VIII); (2) "Connections: Public Images of Indians and Brazil's Indian Policy" (Jan Lee Brookes); (3) "Black Women in Brazil" (Martha H. Brown); (4) "Urban Squares in Brazil: A Typology" (James R. Curtis); (5) "Brazil: Seeds of Change, the Afro-Brazilian Experience" (Billie A. Day); (6) "Brazil: An Introductory Unit for High School Students" (Margaret T. Harris); (7) "Education in Brazil: Some Issues on Reform" (Samuel Hinton); (8) "Is There a Brazil?" (Charles E. Holt, Jr.); (9) "Environmental Impact Assessment: A Comparative Analysis of Methodologic Techniques in the United States and Brazil" (Stephanie B. Kelly); (10) "The Social Aspect of Vending in Brazil" (Sunil Kukreja); (11) "Just Picture Brazil" (John D. Nielson); (12) "Contemporary Brazil Through Slides" (Thomas M. Orf); (13) "Cultural Ecology in Brazil: A Proposal to Integrate Thinking about the Fine Arts" (Donald C. Stowell, Jr.); (14) "Brazil Journal: Independent Study Project" (Arline R. Thorn); (15) "A Pictorial Look at Brazilian Correctional Facilities" (Susan S. Tomlin); and (16) "Coping with Superinflation: Observations and Strategies of Middle Class Brazilians" (Terry C. Ulion). (DK)

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FULBRIGHT-HAYS SEMINARS ABROAD PROGRAM
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FULBRIGHT-HAYS SEMINARS ABROAD PROGRAM

BRAZILIAN HISTORY AND CULTURE PROGRAM

June 23-July 26, 1993

This seminar was administered for the U.S. Department of Education
by the Commission for Educational Exchange Between
the United States and Brazil
(Fulbright Commission)

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U.S. DEPARTMENT OF EDUCATION SUMMER SEMINAR ON BRAZILIAN HISTORY AND CULTURE - 1993

BRASILIA PROGRAM
JUNE 23- JULY 2, 1993

Accommodation: Hotel das Nacoes
Setor Hoteleiro Sul, Q.4, Bloco I
Tel: (061) 225-8050

Coordinator: Fulbright Commission
Casa Thomas Jefferson
SHIS - QI 9, conj. 17, lote L
Lago Sul
71625-170 - Brasilia, DF
Tel: (061) 248-7405
Fax: 248-7359
E-Mail: FULBSB@CNPQ.BR. (Internet)

Wednesday, June 23

22:30	Depart Miami AA 905.

Thursday, June 24

08:13	Arrival in Rio de Janeiro.
11:30	Proceed to Brasilia Via RG 402.
13:05	Arrival in Brasilia. Group will be met at airport and taken to hotel.
16:00	Orientation at the hotel on Seminar Program and Brasilia with the participation of Mr. Carl Howard (USIS Director and President of the Fulbright Commission Board of Directors), Prof. Marco Antonio da Rocha (Executive Director), Dr. Terry V. McIntyre, (Deputy Executive Director) and Rejania Araujo (Program Assistant).
Evening	Free

Friday, June 25

08:20	Depart for Casa Thomas Jefferson (CTJ)
09:00/ 12:00	Portuguese class
12:15	Lunch

13:30	Briefings on geographic and historical aspects of Brazil, by Prof. Marco Antonio da Rocha and Terry V. McIntyre.
15:00	Break
15:15	Lecture on current Brazilian economic/political scene. Prof. David Fleischer, Dept. of Political Science, and Prof. Aecio Cunha, Dept. of Economics, University of Brasilia.
18:00	Return to the hotel
19:30	"Bumba Meu Povo" - folk festival in Sobradinho

Saturday, June 26

08:40	Depart hotel for CTJ.
09:00/ 12:00	Portuguese class
12:30	"Feijoada" at Hotel Aracoara with the participation of Brazilian professors/contacts.
Evening	Free

Sunday, June 27

10:00	City tour
12:30	Lunch hosted by Terry and Zeze - SQN 210, Bloco E, Apto. 501, tel: 272-4925

Monday, June 28

08:40	Depart hotel for CTJ.
09:00/ 12:00	Portuguese class
12:15	Lunch
13:00/ 14:30	Each participant will brief the group on their project.
14:45	Bus departs for American Embassy
15:00/ 17:30	Briefings by the American Embassy Political/Economic/USIS officers.
Evening	Free

Tuesday, June 29

08:40	Depart hotel for CTJ
09:00/ 12:00	Portuguese class
12:15	Luncheon
13:30	Bus departs for Brazilian Research Institute for Agriculture Livestock (EMBRAPA)
14:00/ 17:00	Dicussion on enviromental issues at EMBRAPA
Evening	Free

Wednesday, June 30

08:40	Depart hotel for CTJ
09:00/ 12:00	Portuguese class
12:15	Luncheon
14:45	Bus departs for the University of Brasilia (UnB)
15:00	UnB Central Library - Tour and briefing on how to conduct research in Brazilian libraries - Prof. Murilo Bastos Cunha, tel: 273-1105 / 348-2350.
17:00/ 18:30	Panel on Brazilian Education at UnB Relations between the university and first and secondary school teaching. Coordinated by Prof. Maria de Fatima Guerra, Chief of the Education Department. (Tel: 348-2125 / 348-2124).
Evening	Free

Thursday, July 1

08:40	Depart hotel for CTJ
09:00/ 12:00	Portuguese class
12:15	Lunch
13:00	Return to Hotel
Afternoon	Activities related to research projects.
Evening	Free.

Friday, July 2

10:15	Depart for airport
11:45	Proceed to Manaus via RG 204. The group will be accompanied by Terry V. McIntyre and Rejania Araujo.

MANAUS PROGRAM
July 2-6

Accommodation: Hotel Amazonas
Praca Dr. Adalberto Vale (Centro)
Tel: (092) 622-0233
Fax: (092) 622-2177

Friday, July 2

13:30	Arrival in Manaus
16:00	Orientation session on Manaus with the participation of Prof. Rui Alencar, Director of the Binational Center, and Sarah Carter, Fulbright grantee, from Lewis and Clark College. Place: Instituto Cultural Brasil-Estados Unidos (ICBEU) Av. Joaquim Nabuco, 1286 (Tel: 232-5919 -- Fax: 232-5311)
17:30	Lecture on Amazonian socioeconomic problems in the Amazon, by Prof. Roberto Vieira dos Santos, former president of Federal University of Amazonas and ex-Fulbrighter. (Place: ICBEU)
Evening	Free

Saturday, July 3

Morning	Free for individual activities

Sunday, July 4

Tour - Cruise on the Rio Negro and Rio Solimoes

Note: Everybody will go on this cruise, but those staying overnight in the jungle will return on Monday.

Monday, July 5

Activities related to individual research projects.

Note: Those of you spending the night in the jungle will be returning this afternoon

Tuesday, July 6

11:30	Depart for airport.
13:30	Depart for Salvador via RG 205/RG 270. Terry McIntyre will depart the group in Brasilia.
18:15	Arrival in Brasilia
19:00	Depart Brasilia via RG 270.

SALVADOR PROGRAM
July 7-9

Accommodation: Hotel da Bahia
Praca 2 de Julho (Campo Grande)
Tel: (071) 237-3699

Tuesday, July 6

20:50 Arrival in Salvador. The group will be accompanied by Prof. Marco Antonio da Rocha and Rejania Araujo.

Wednesday, July 7

08:30 Orientation session on Salvador by Prof. James Riordan at Associacao Cultural Brasil-Estados Unidos (ACBEU), with the expected participation of Fulbright grantees Blake Amos (band leader, free lance musician, New Orleans), Patricia Delaney (Anthropology, UCLA), and Sarah Hautzinger (Anthropology, Johns Hopkins University), Alexandra Brown (History, The University of Texas at Austin)

09:00 Lecture on Brazilian popular art, at ACBEU

Lunch Free. It is suggested that the group members take advantage to become familiar with the Pelourinho area. Sample Afro-baiano dishes at SENAC (buffet-style all you can eat) or the only west African cuisine restaurant in Brazil - Casa to Benin (a bit pricey though).

14:30 Visit to Fundacao Jorge Amado. Meeting with Executive Director Profa. Miriam Fraga. (Pelourinho - Tel: 321-0122 / 321-9586 Fax: 321-0720)

Thursday, July 8

09:00 Visit Terreiro de Jesus - Centro de Estudos Afro-Orientais. The group will be briefed by Prof. Julio Braga on Brazilian racial relations. (Rua Leovigildo Filgueiras 392 - Garcia Tel: 245-0120, Fax; 237-1644)

The rest of the day is free for research related activities or visits to Mercado Modelo (the widest array of Brazilian popular handicrafts available in all cities to be visited; also an interesting place for lunch and afternoon visits to museums Arte da Bahia, Arte Sacra, Carlos Costa Pinto, da Cidade, among others).

Friday, July 9

Morning	Free for individual contacts and research
Luncheon	Free
15:30	Bus departs hotel for airport via beaches (orla maritima).
17:25	Proceed to Recife via RG 300

RECIFE PROGRAM
July 9-13

Accommodation: Hotel Casa Grande e Senzala
Av. Cons. Aguiar 5000 - Boa Viagem
Tel: (081) 341-0366

Friday, July 9

18:35	Arrival in Recife.
20:00	Orientation session on Recife and reception (cheese and wine) by Neil Klopfenstein, Branch Public Affairs Officer, USIS/Recife and Ricardo Rodrigues, Cultural Specialist. (Place: 4558 Avenida Boa Viagem, Ed. Maria Leopoldina, 9 andar - tel: 325-3655)

Saturday, July 10

07:30	Bus departs for Caruaru (134 km from Recife). Visits: - Museu do Barro, Alto do Bom Jesus, guided tour of the street market, visit Alto do Moura Contact: Haroldo Bernardino Diretor de Cultura Tel: 721-1302 / 721-7764
Evening	Optional activity: Forroteria

Sunday, July 11

09:00/ 12:00	Bus tour - Recife guided by Noe Barros, Director of Planning, Prefeitura de Recife (Tel: 321-0496 / 224-0065 / 227-3240 home).
Lunch	Free
Afternoon	Tour of Olinda (historic city) and tentative meeting with Prof. Marcos Mendonca or Virginia Mendonca
Evening	Opening of the SBPC Congress (Brazilian Association for the Advancement of Science). Group is strongly encouraged to attend.

Monday, July 12

08:00	Bus departs for "Museu do Homem do Nordeste" and proceeds to field trip to Municipio do Cabo - Sugar cane plantation ("usina"). Visit and lecture at Engenho Massangana (historic farm - research center of Fundacao Joaquim Nabuco.)
Afternoon	Free

Tuesday, July 13

08:30	Bus will pick up group and take to the SBPC Meeting. Participants will have the opportunity to meet Brazilian scholars and make professional contacts.
16:30	Bus departs hotel for airport.
18:05	Group departs for Sao Paulo via RG 331.
21:20	Arrival in Sao Paulo.

SAO PAULO PROGRAM
July 13-17

Accommodation: St. Germain Hotel
Rua Padre Joao Manoel 202
Jardim Paulista
01411 - Sao Paulo, SP
Tel: (011) 883-2488
Fax: (011) 883-2476

Tuesday, July 13

21:20	Arrival in Sao Paulo. Group will be accompanied by Terry V. McIntyre and Rejania Araujo.

Wednesday, July 14

09:00	Welcome to Sao Paulo by Jerry Williams, United States Information Service (USIS). (At the hotel)
09:30	Tentative orientation on Sao Paulo by Matthew Shirts
10:00	Tentative lecture on Brazilian culture and literature, Flavio Wolf Aguiar
11:00	Lecture on Brazilian society and the modernization challange. Profa. Maria Lucia Montes, Dept. of Anthropology, USP.

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12:30	Lunch
14:30	Visit: Instituto Cultural Itau Av. Paulista 2424 Tel: 258-8920 Contact: Maria Paula Palhares and/or Zilda Kessel

Thursday, July 15

09:30	Visit: Centro Velho Servico Educativo da Secretaria Municipal de Cultura Rua Sao Bento 405 - 26 andar Tel: 239-3815 Contact: Dante Donatelli
Afternoon	Activities related to individual research projects.
Evening	Optional: Choperia do SESC - Pompeia Rua Clelia 93 Tel: 864-8544

Friday, July 16

Morning	Visit: Memorial da America Latina Av. Mario de Andrade 664 (Barra Funda) Tel: 823-9706
Afternoon	Free.
Optional	If desired, participants can make their own arrangements to go to Foz do Iguacu. It is a one-day trip by air.

Saturday, July 17

07:15	Bus departs hotel for airport.
09:10	Departure for Belo Horizonte via RG 364.
10:20	Arrival at Belo Horizonte airport. Group will proceed by bus to Ouro Preto.

OURO PRETO PROGRAM
July 17-20

Accommodation: Pousada do Mondego
Ig. de Coimbra, 38,
Tel: (031) 551-2040
Fax: (031) 551-3094

Saturday, July 17

15:00	Orientation on Ouro Preto by Prof. Jose Sebastiao Maia, Dept. of Education, Federal University Minas Gerais (UFMG).
16:00	Lecture on Barroque Art in Brazil by Prof. Ana Maria Passos, Public Relations/Rector's advisor, UFMG.
Evening	Free

Sunday, July 18

09:00	Walk tour of Ouro Preto accompanied by Prof. Maia. (Praca Tiradentes, Museu da Inconfidencia).

Monday, July 19

09:00	Visit Igreja do Pilar. The group will be met by Father Simoes.
Lunch	Free
Afternoon	Free

Tuesday, July 20

06:30	Check out from the Hotel.
07:00	Bus departs for Rio de Janeiro via Congonhas do Campo (historic city/Aleijadinho sculptures) and Petropolis .
Lunch	Snack in route.

RIO DE JANEIRO PROGRAM
July 20-25

Accommodation: Hotel Everest Rio
Rua Prudente de Moraes, 1117
Ipanema
Tel: (021) 287-8282

Contacts : Terry V. McIntyre
Tel: (021) 257-1978

Tuesday, July 20

18:00	ETA in Rio de Janeiro

Wednesday, July 21

08:30	Orientation session on Rio de Janeiro (Ms. Katherine Lee, BPAO, USIS Rio)
09:00	Geography, History and Economy of Brazil (Profa. Bertha Becker, Federal University of Rio de Janeiro)
09:30	Geography, History and Economy of Brazil (Prof. Claudio Egler, Federal
Univesrity	
	of Rio de Janeiro)
10:30	History of Rio de Janeiro City (Prof. Jaime Benchemol. Oswaldo Cruz
Foundation)	
11:00	Geography, History and Economy of Brazil (Profa. Bertha Becker, Federal University of Rio de Janeiro)
Luncheon	Free
13:30	Visit to IBASE (The Brazilian Institute for Social and Economic Analysis)

Thursday, July 22

08:30	Visit Rocinha - the larget "favela" (slum) in South America
Afternoon	Visit to Centro Cultural Banco do Brasil

Friday, July 23

09:00	Debriefing session (at the hotel)
Afternoon	Free for pursuit of individual research projects

Saturday, July 24

Free	Optional activity - Tour of Corcovado/Pão de Açúcar

Sunday, July 25

Free	
20:00	Bus departs hotel for the airport
23:00	Depart Rio de Janeiro for Miami via AA 904

Monday, July 26

05:46	Arrival in Miami

PARTICIPANTS IN THE SEMINAR

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Delmar. NY 12054

CURRICULUM PROJECTS

Barroso VIII, Juan	Cordel literature: a window on the history and culture of Brazil
Brookes, Jan Lee	Connections: public images of Indians and Brazil's Indian policy
Brown, Martha H.	Black women in Brazil
Curtis, James R.	Urban squares in Brazil: a typology
Day, Billie A.	Brazil: seeds of change -the Afro-Brazilian experience
Harris, Margaret T.	Brazil: an introductory unit for high school students
Hinton, Samuel	Education in Brazil: some issues on reform
Holt, Jr., Charles E.	Is there a Brazil?
Kelly, Stephanie B.	Environmental impact assessment: a comparative analysis of methodologic techniques in the United States and Brazil
Kukreja, Sunil	The social aspect of vending in Brazil
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Orf, Thomas M.	Contemporary Brazil through slides
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Ulion, Terry C.	Coping with superinflation: observations and strategies of middle class Brazilians

CORDEL LITERATURE: A WINDOW ON THE HISTORY AND CULTURE OF BRAZIL

by Juan Barroso VIII

In the summer of 1993 I traveled in Brazil under the auspices of the Fulbright Commission. The purpose of my visit was to broaden my vision and knowledge of the history and culture of Brazil through direct contact with sources and people. This experience was designed to prepare me to incorporate Brazilian material in a course on Latin American culture that I teach at Southern University, Baton Rouge. The first place I visited was Brasilia. There I found for sale in a magazine stand at the bus station a story in verse called "La donzela Teodora." (See Fig. 1.) As I was familiar with nineteenth-century Spanish and Portuguese versions of the story, upon leafing through it I found that the basic narrative had not undergone change in its adaptation to verse in Brazil. This chance encounter sparked my interest in the many similar little books offered for sale there. Some had titles that I recognized immediately, such as "Os Martírios de Genoveva," "A Princesa Magalona," and "Roberto o Diabo," all of which belong to the European tradition. I realized that there exists in Brazil a genre of verse narrative in the popular literature that incorporates very old European narrative traditions. Even today these stories are written, published and sold, albeit in verse form, in Brazil.

My interest led me to learn more about this narrative tradition. I interviewed Brazilians of diverse socio-economic and educational levels. They identified the small books as "folhetos de feria," pamphlets sold in fairs. Many had read them, even at school, and they mentioned titles that they remembered having read or purchased. Some hastened to show me copies that they had collected. They were unanimous in pointing out the northeastern part of the country (Paraíba, Pernanbuco, Ceará, Rio Grande do Norte, Alagoas, Sergipe) and areas in the large cities (Salvador de Bahia, São Paulo, Rio de Janeiro) heavily populated by immigrants as places where the books could be found, especially in fairs and markets. (See Fig. 2.) And so it was. I found them in Caruaru at its fair (See Fig. 3.) and in the old market; in Recife, in the market of the House of Culture and at the university in a national meeting of scientific investigators during which I visited a fair installed in two of its buildings; in Salvador de Bahia in a stand in the passageway of the Lacerda elevator which links the Upper and Lower cities and in a paper store near the Casa de Jorge Amado in the Pelourinho; in São Paulo in the Plaça de Sé and in the neighborhood fair of Bras; and finally in Rio de Janerio in the São Cristóvão fair. In many of these places I found the pamphlets displayed hanging on strings. In my investigation I discovered that interest in the folhetos is not limited to the poor and illiterate Northeasterners and those who have moved from the interior. They are collected also by intellectuals and have been used by writers such as Guimarães Rosa, Jorge Amado, João de Melo Neto, José de Alencar, Ariano Suassuna,[1] who have incorporated their themes, situations, and characters in their novels, stories and plays. I also found that these folhetos have come to form part of museum and gallery collections of popular art, as for example in the Museu do Homen do Nordeste in Recife. (See Fig. 4.) And this does not occur only in Brazil. I recently visited the exhibition "The Folk Art of Latin America" in the Corcoran Gallery of Art in Washington, D. C. and found an area dedicated to Brazilian folheto literature in the section on entertainments. The exhibit recognizes the artistic importance of the designs of the folheto covers, as well as that of the verse narrative.[2] The folhetos are a study resource for both Brazilian and foreign investigators, not only of popular literature and culture but of all aspects of the regional and national life. It is in this way that I propose to introduce the cordel material in the Latin American culture course.

The little books known as folhetos are also known as cordel or string books. The origin of the latter term goes back to Portuguese literature of the seventeenth century. It is mentioned by a writer of that century, Teófilo Braga, to refer to folhetos hung on cords or strings in displays in the editorial houses where they were sold.[3] This genre of popular literature is closely related to a type of oral literature that flourished and lives on still in the Northeast of Brazil.[4] It is interesting to note that oral literature appears in Brazil during the Colonial period and has as its source the cordel literature, especially Portuguese ballads and Spanish broadsides.[5] To these is added the influence of the strong oral tradition brought by African slaves in which the akpalô stands out.[6] The Brazilian oral tradition is very much alive, and during my trip I was able to listen to "repentistas" or singers improvising verse narratives, debating various topics, and announcing products in the fairs of Caruaru and San Cristóvão. This oral literary phenomenon presents multiple variations, as evidenced by the corrido in Mexico, Argentina, and Nicaragua;[7] the punto guajiro in Cuba; the plenas in Puerto Rico; and the décimas in Ecuador and in St. Bernard parish in the southern U.S. state of Louisiana. In Brazil oral literature survived in the remote areas of the interior of the Northeast and migrated with the Northeasterners to the immigrant neighborhoods of the large cities. Along with this displacement of the northeastern population due to poverty, exacerbated by droughts, went the spread of oral literature in the form of folhetos which picked up and extended oral literature beyond its original limits.

The folhetos usually measure six inches long by four inches wide. They are made up of two parts; the cover, back and front, and the printed text. The first is almost always of paper of rather good quality and pastel color. The second is composed of white sheets of paper of inferior quality in folios of eight, almost always uncut. The cover has the title on the upper part, along with a crude drawing or wood-block print and, sometimes, the name of the author of the composition. The print is of a solid color which is in strong contrast to the pastel of the background. The design usually includes the main character engaged in an important event in the story. (See Figs. 5-17.) The name or logo of the illustrating artist appears at the bottom. The crude illustration serves as visual stimulus which attracts the attention of buyers, anticipating for them an outstanding moment in the story. Veríssimo de Melo, who has written about the importance of cordel literatura mentions in his article "Literatura de cordel--visão histórica e aspectos principais" that the old cordel books were not illustrated with prints.[8] This affirmation is, of course, limited to the Brazilian folhetos, and ignores the long tradition of illustration that adorned the nineteenth-century popular stories in Spain and Portugal. In the latter, a print always accompanied and illustrated the story, either on the cover or on the first page. I remember well an example of this in a nineteenth-century manuscript of the Donzela Teodora story that I found and copied in the library of the University of Brasilia. (See Fig. 18.) At present folhetos illustrated with vignettes or photographs in the style of the 1930's can be found for sale. (See Figs. 19-20.) Others, however, present designs of a "collage" type composed with the help of photocopy machines. Another variation with respect to the cover illustration occurs with the ballads, folhetos of 32 to 64 sheets, which are almost always the most popular stories and most in demand by the public. Many of these are illustrated commercially in full color, in imitation of graphic publications in comic book style. (See Fig. 21.)

Just as the folhetos have gained recognition as important exponents of popular literature, so also the prints themselves, as popular images, have increased in value and prestige. The art critic Antonio Bento declared that these illustrations "constitute the most important contribution that the Northeast has offered

Brazil in the field of plastic arts."[9] The creativity of the block print artists stands out, according to Gilvan Samico, for "the synthetic plastic solutions, the strong, incisive line, the plain, beautiful expressivity of the designs, the fantastic world of mythic and magic beings of ingenuous conceptions"[10] that reflect the yearnings of the Northeasterners. The artistic independence obtained by the block prints as expression of the northeastern fantasy can be observed in the reproductions of block prints that are now exhibited and sold separately from the folhetos in fairs, markets, and art galleries, as well in the recognition that the print artists receive for their creations. In the Caruaru fair, I was able to view and to acquire reproductions of the works of Amaro Francisco sold in a stand in which there were no folhetos for sale. (See Fig. 22.) At a meeting of the Brazilian Society of Scientific Investigators at the University of Recife (Federal University of Pernambuco in Recife) in July of 1993 I met the printer Amaro Francisco. He was there demostrating his print techniques in wood to the particiants. At the same time he was selling good quality paper prints which reproduce the folheto covers illustrated by him, enlargements of the block print designs, and even cloth reproductions and banners on which he incorporated a considerable number of folheto illustrations.[11] This variation did not surprise me, as I had become aware of the flexibility and adaptability characteristic to popular art forms and because I had already seen a similar kind of work in a visit to the office of Professor Maria de Fatima Guerra at the University of Brasilia. (See Fig. 23.)

The back of the folheto cover normally offers information about the author, perhaps his photograph, and announcements of his other words and of the places of distribution for wholesale buying. (See Figs. 24-25.)

The story written in verse is the other part of the folheto. The poets use a form called "sextilha," a stanza of six seven-syllable lines with the rhyme scheme xaxaxa, or the "setilha," stanzas of seven seven-syllable lines with rhyme scheme xaxabba. The verse story has a tripartite structure. The first or first and second stanzas constitute an invocation. The poet invokes muses, saints, Jesus, or God for inspiration in his poetic task. Here he also declares his theme, indirectly linked to a moralizing purpose. In the subsequent stanzas he develops the body of the composition. Speaking in third person the poet relates incidents and events that happen to the protagonist which test him or her. Finally, in the final two or three stanzas of the poem, the poet reiterates clearly the moral or didactic message of the narrative.[12] In some cases the last stanza has a different number of lines and a different rhyme and may include an acrostic with the name of the poet. (See Figs. 26-28.) The structure of the story in verse is rather fixed and traditional, following stanazic patterns and meter proper to oral and written literature, both Portuguese and Brazilian.

The content of the verse stories is also traditional. According to C. Slater in her book Stories on a String, cordel literature can be read as a series of tests which confront the characters.[13] The latter conduct themselves as saints or sinners and, depending on their actions, they are rewarded or punished at the end. She notes also that this literature is characterized by a strong edifying intention. The message is the most important part of the narration and is presented unambiguously so that it is received directly by the listener/reader. In this respect, cordel literature is not far from the medieval exemplum, one of its sources before it crossed the Atlantic. Another salient characteristic is offered by the narrative voice. The narrator addresses the receiver directly and adopts the role of mediator between the latter and the main character, the hero or anti-hero. He thus enables an essential cathartic identification between receiver and character that supports, in turn, the didactic and moralizing nature of the story.

The folhetos can be studied in multiple ways, following various models. On the basis of theme, they can be divided into traditional or contemporary or, with a more complex classification scheme, into national, amorous, about animals, patriotic, political, religious, prophetic, or debate. According to the setting in which they unfold, they can be grouped into rural, urban, and metropolitan. Other schemes consider the types of heroes in the story or the cycles that the repetition of characters or situations have generated; for example, heroic, marvelous, humorous, historical, journalistic, and romantic. According to the primordial function of the folheto, they can also be classified as informative, instructive, or of social criticism. In terms of narrative form, a suggested classification is in terms of ballads, ABC's, debates, folkloric stories, and songs. Slater offers a structuralist analysis based upon six essential steps of a two-way, two-member pact: harmony, test, response, counterresponse, judgment, and reaffirmation of original pact. On the basis of these, she establishes four variations.[14]

The tremendous number of folhetos written and published multiplies if one considers the characters which populate them. By means of the characters, the yearnings, desires and fantasies of the Northeasterners are reflected. Of the characters in the 163 folhetos that I collected during my stay in Brazil, many are real people from diverse sectors of local, regional, national and even international public life. There are politicians such as Collor de Mello, Brizola, Tancredo Neves, Ulysses Guimarães, Juscelino Kubitschek, Getúlio Vargas, and Mahatma Gandi; writers such as Euclides da Cunha and Camões; artists such as Roberto Carlos, Clara Nunes, Daniella Perez, and Xuxa; athletes like Mané Garrincha and Pele; famous bandoleros such as Lampião, Maria Bonita, Antonio Dó O, and Zé Bahiano; religious figures and mystics like Padre Cícero, Frei Damião, Antonio Conselheiro, Anastácia, Irmã Dulce, and Pope John Paul II. Many are fictional creations such as Romeo and Juliet, la donzela Teodora, João de Calais, Genoveva de Brabante, and Dona Sarita, all taken from the literary pages. Others are the product of the popular imagination, such as characters from the legends of Caipora, Vitória Régia or the mysterious cowboy. And, finally, many others such as moças, filhos, cornudos, matutos, cachaceiros, creentes, or diabos, are pure creation of the cordel poets who make use of abstractions and stereotypes in order to personify and elaborate, once and a thousand times over, the ethical conflict between vice and virtue which marks the folhetos.

The setting, the characters, and the nature of the narration of cordel literature reflect, in their totality, collective memory. This literature is an affirmation of the past, of individual experiences, lived or internalized, that have become common by means of their expression. In this literature are seen not only the ethnic composition, Indian, Portuguese and African, of the Northeast but also the factors that intervene in the cultural formation. Thus one observes a society established in an inhospitable location in which nature punishes the individual cruelly with periodic droughts. This society is organized around the figure of the patriarch but there is also a proliferation of messianic figures and bandits perceived as salvation, unreal remedies and fantastic solutions to great problems of social injustice.[15] The folhetos help the people survive and overcome the heavy weight of life in the midst of a harsh reality in the interior or marginalized and alienated in the cities to which they migrate. Their pages exert a tranquilizing effect, an air of dignity. Although it is a forced dignity since by means of the folhetos the traditional values are maintained for a group which rejects from the depths of its internal structure the possibiity of social change. Thus, the folhetos are a popular manifestation that reveal an accumulation of literary, musical, pictographic, ethnological and social information. Cordel literature offers a view of the life, feelings, thoughts and vital experiences of the people of the northeastern region. It even facilitates a view of and a feeling for a strong sense of Brazilian national identity beyond the samba rhythms, the beautiful beaches, the delicious tropical fruit, and the exotic flora and fauna of the land of _pau brasil_.

NOTES

1. Verissimo de Melo, "Literatura de cordel: Visao historica e aspectos principais", Literatura de cordel:Antologia, edited by Ribamar Lopes (Fortaleza: Banco do Nordeste do Brasil, 1982), p.87.

2. Marion Oettinger, Jr., The Folk Art of Latin America (New York: Dutton Studio Books, 1992), pp.82-83.

3. Anna Maria Libani de Mello and Vera Lucia Punzi Barcellos, "A literatura de cordel e a realidade brasileira," Iris,1988, Vol. 2, p. 26.

4. Ibid.

5. Ibid.

6. Arthur Ramos, O folklore negro do Brasil (Rio de Janeiro: Civilizacao Brasileira, 1935), pp.38-43.

7. Anna Maria Libani de Mello and Vera Lucia Punzi Barcellos, "A literatura de cordel e a realidade brasileira," pp.27-28.

8. Verissimo de Melo, "Literatura de cordel: Visao historica e aspectos principais," p. 42.

9. Ibid., p. 43.

10. Ibid.

11. Jeova Franklin de Queiroz, "A xilogravura nordestina," Literatura de cordel: Antologia, edited by Ribamar Lopes (Fortaleza: Banco do Nordeste do Brasil, 1982), p. 90.

12. Candace Slater, "Oral and Written Pilgrim Tales from Northeast Brazil," Journal of Latin American Folklore, 1983, Vol. 9, No. 2, p. 213.

13. Candace Slater, Stories on a String (Berkeley: University of California Press, 1982), p.12.

14. Ibid., pp. 59-60.

15. Anna Maria Libani de Mello and Vera Lucia Punzi Barcellos, "A literatura de cordel e a realidade brasileira," pp. 28-29.

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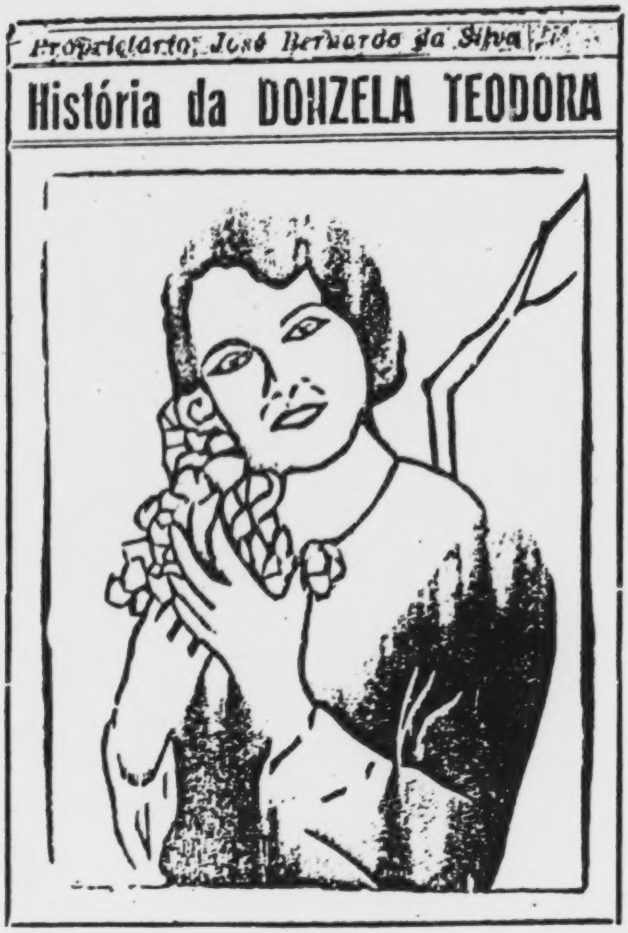
Proprietario: José Bernardo da Silva
História da DONZELA TEODORA

Figure 1. Copy of the front cover of the folheto "História da donzela Teodora" written by Leandro Gomes de Barros found for sale in a magazzine stand at the Brasilia bus station. By the design of the illustration it can be dated to the 30's. The story itself dates back to the XIII century.

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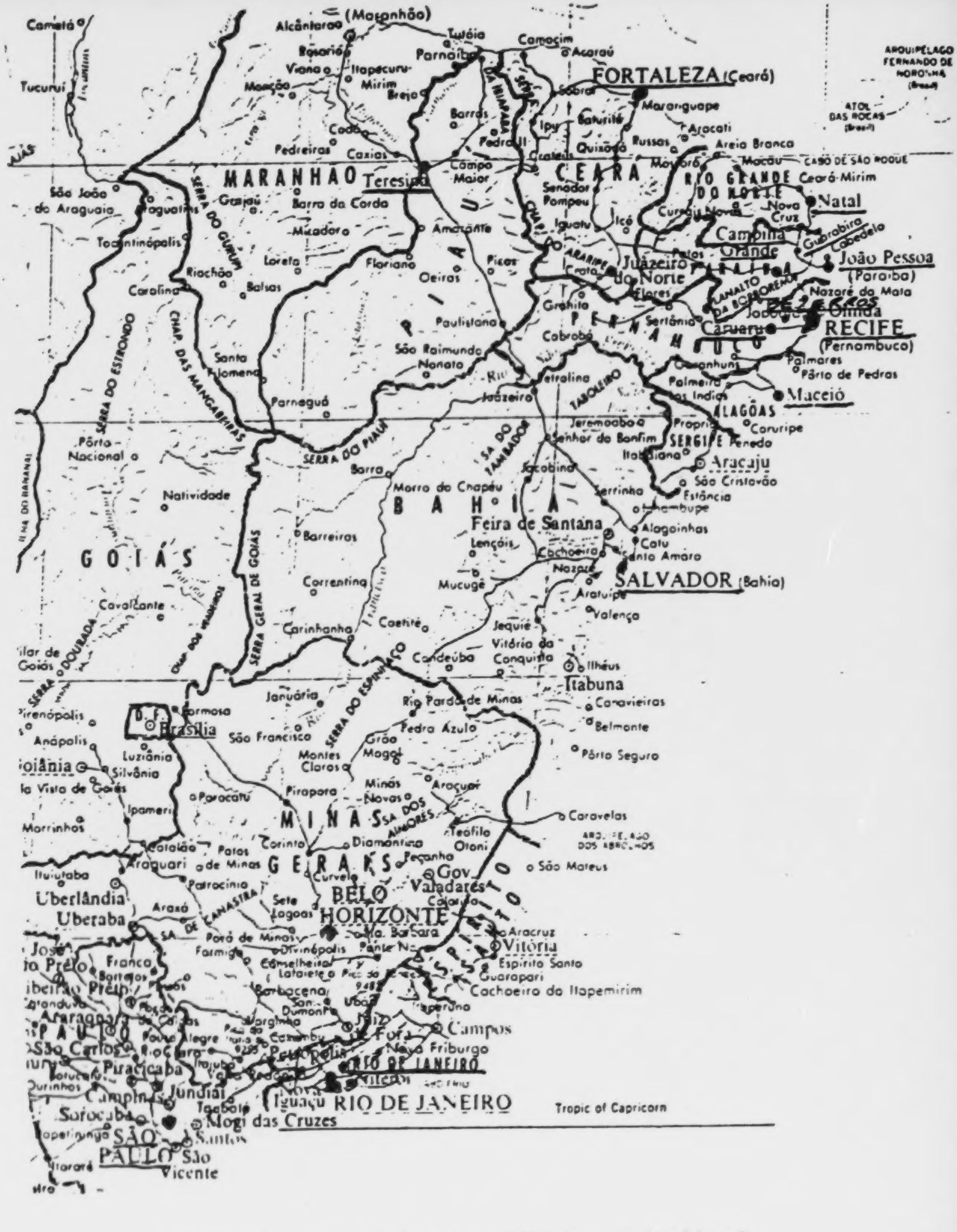
(Maranhão)
FORTALEZA (Ceará)
MARANHÃO
Teresina
CEARÁ
RIO GRANDE DO NORTE
Natal
PIAUÍ
Campina Grande
João Pessoa (Paraíba)
PARAÍBA
Juazeiro do Norte
PERNAMBUCO
Caruaru
Olinda
RECIFE (Pernambuco)
Maceió
ALAGOAS
SERGIPE
Aracaju
BAHIA
Feira de Santana
SALVADOR (Bahia)
GOIÁS
Itabuna
Brasília
Goiânia
MINAS GERAIS
Uberlândia
Uberaba
BELO HORIZONTE
Gov. Valadares
Vitória
Campos
RIO DE JANEIRO
SÃO PAULO
Tropic of Capricorn

Figure 2. Map of Brazil with the underlined cities important in the singing, writing, publication, distribution and sale of *cordel* literature.

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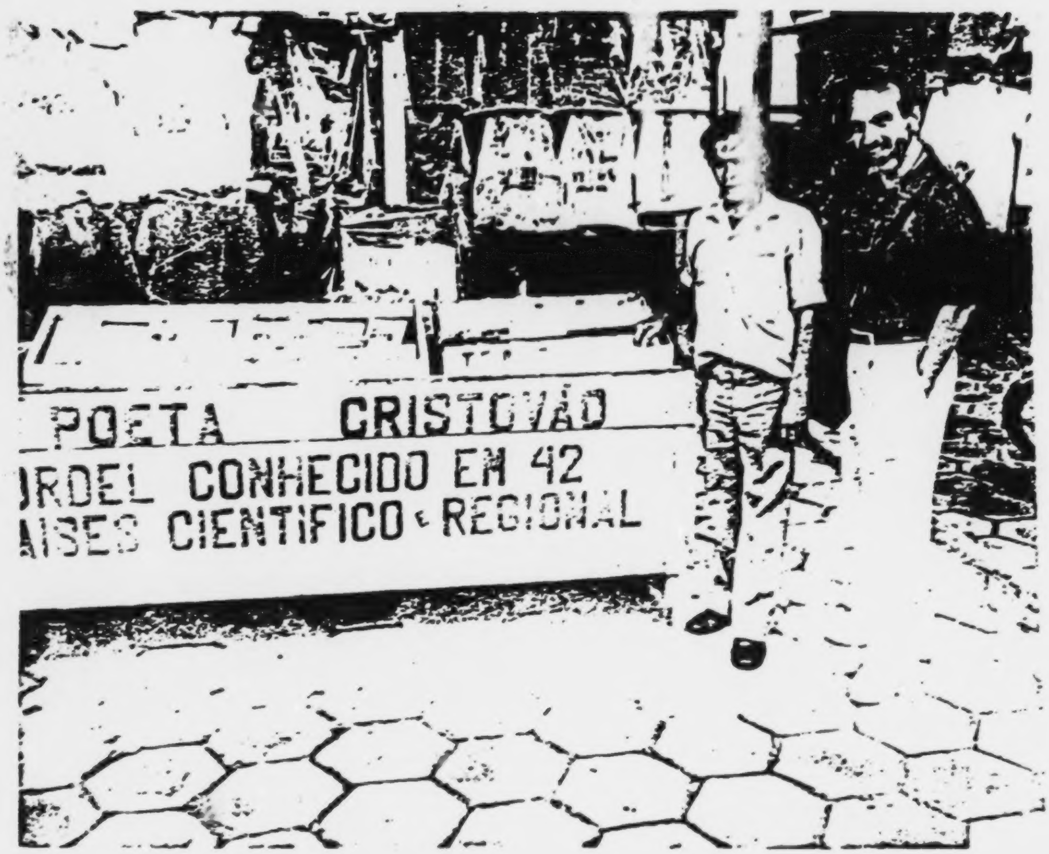
POETA CRISTOVÃO
RDEL CONHECIDO EM 42
AISES CIENTIFICO E REGIONAL

Figure 3. The *cordelista* poet Cristóvão, João José de Silva, in front of his stall at the Caruaru fair with Juan Barroso VIII, 1993, Caruaru, Pernambuco, Brazil.

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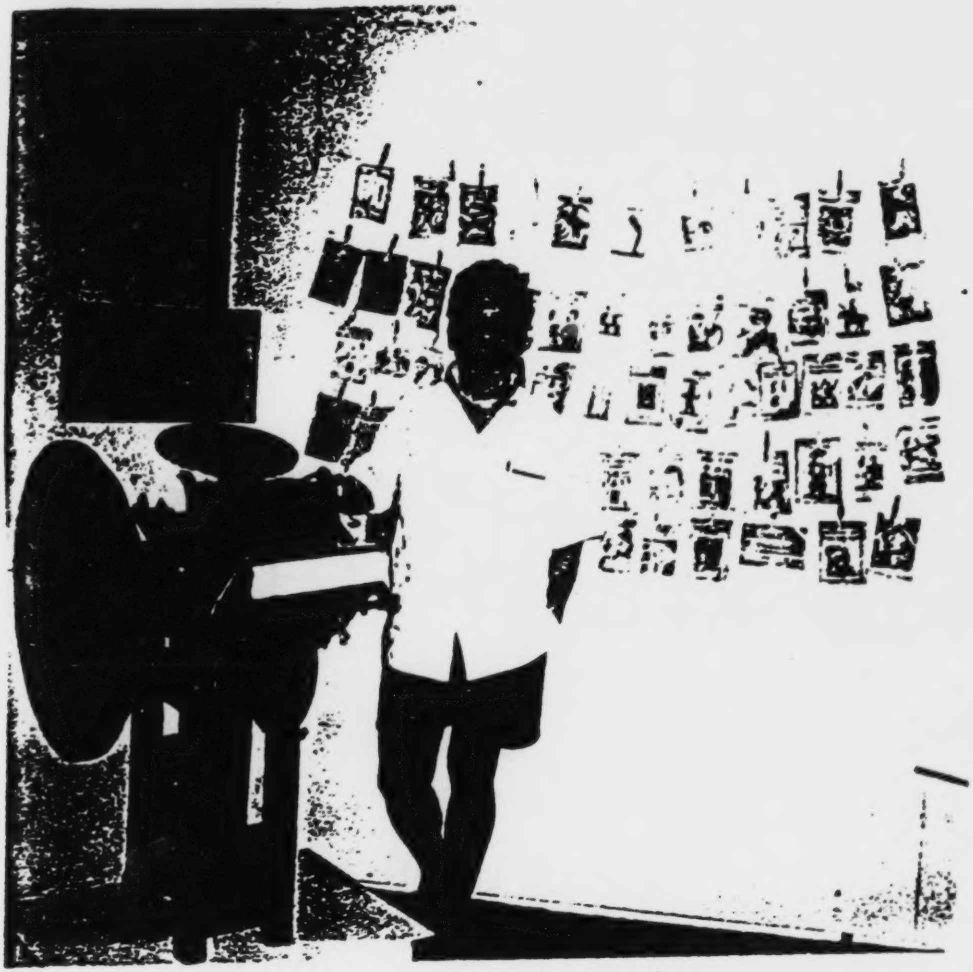

Figure 4. Juan Barroso VIII. 1993 at the display of popular literature at Museu do Homen do Nordeste in Recife. Next to him a typical old press used for printing *folhetos* like the ones hanging behind.

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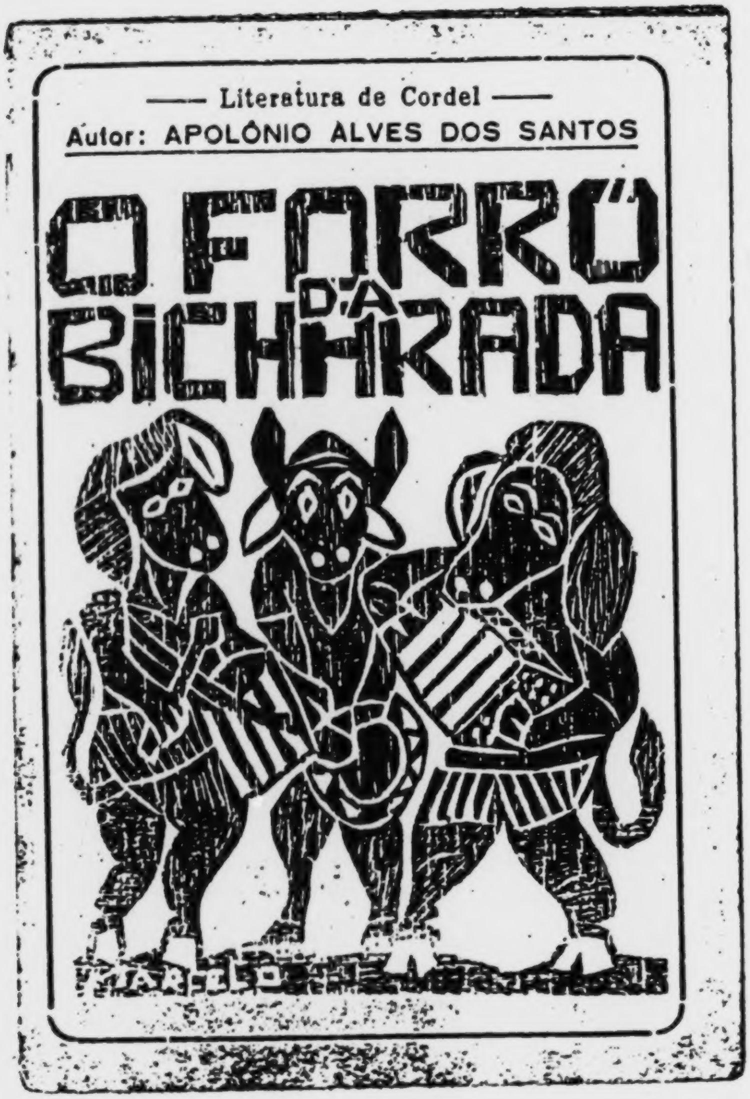
Literatura de Cordel
Autor: APOLÔNIO ALVES DOS SANTOS
O FORRÓ DA BICHARADA

Figure 5-17. Copies of the front covers of *folhetos* using block print illustrations. They show the wide variety of illustrations and topics of *cordel* literature. Note the name or logo of the illustrators appearing at the bottom of the illustration.

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APOLINARIO
HELENA

G.

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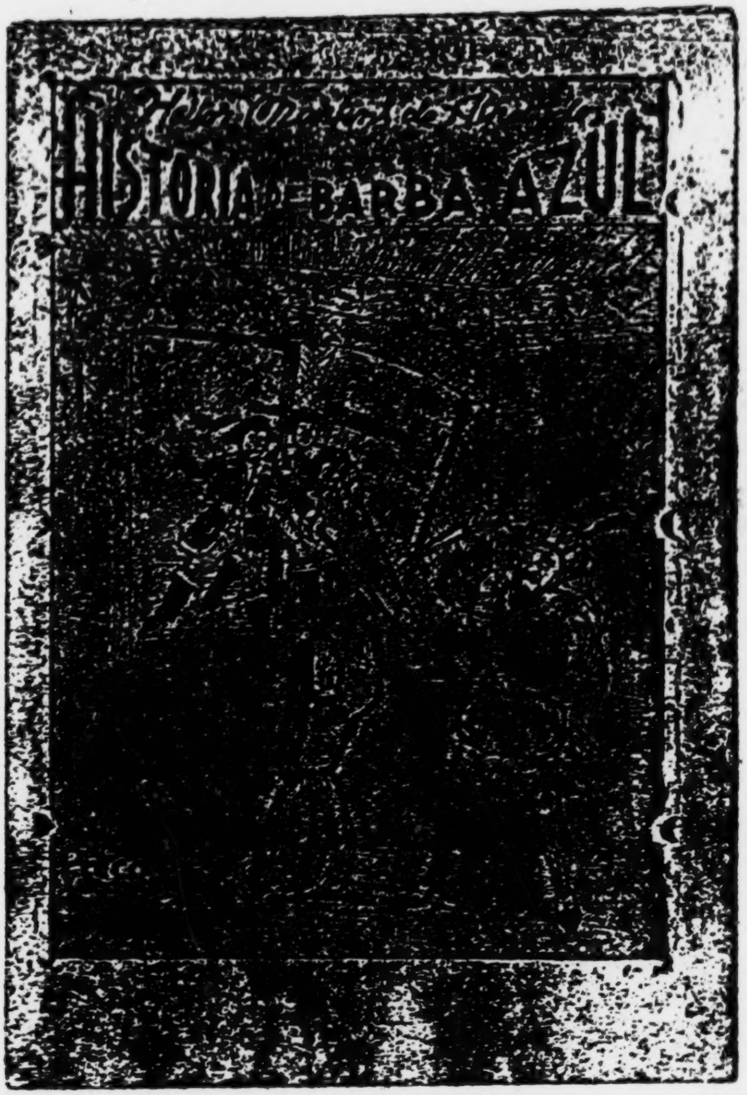
HISTORIA DE BARBA AZUL

7.

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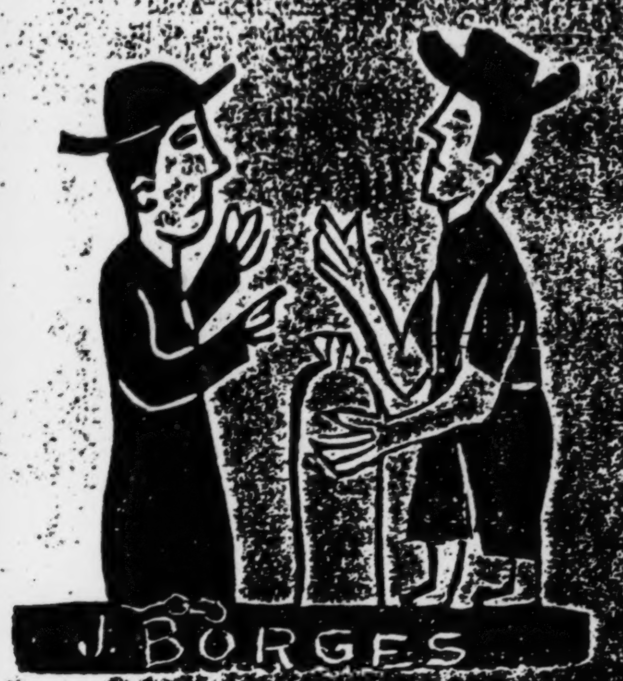
JOSÉ FRANCISCO BORGES

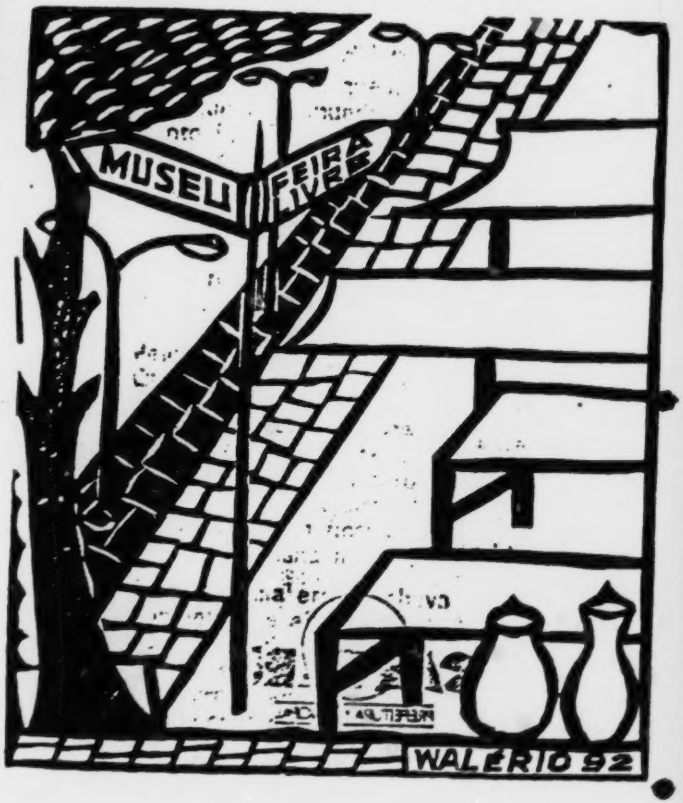
O PADRE MESQUINHO
E
O HOMEM DA PROMESSA



CASA DAS CRIANÇAS DE OLINDA

8·

A MUDANÇA DA FEIRA DE CARUARU


MUSEU
FEIRA LIVRE
WALÉRIO 92

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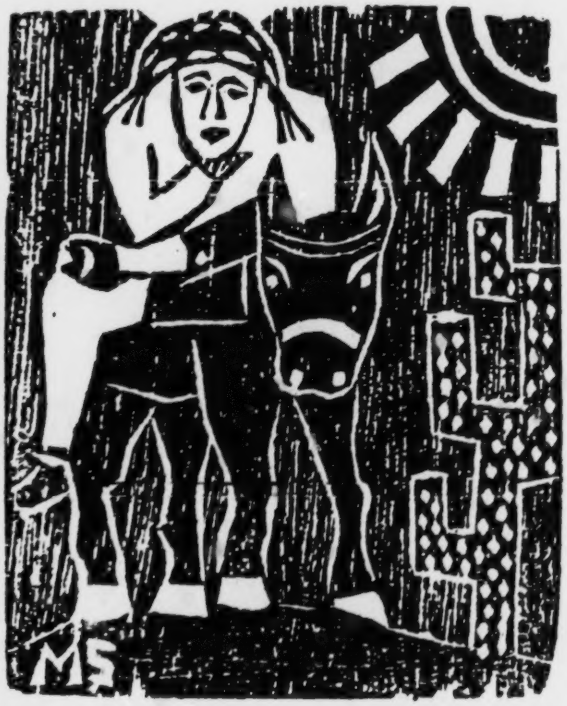
Lenda do Vaqueiro Misterioso

GONÇALO FERREIRA DA SILVA



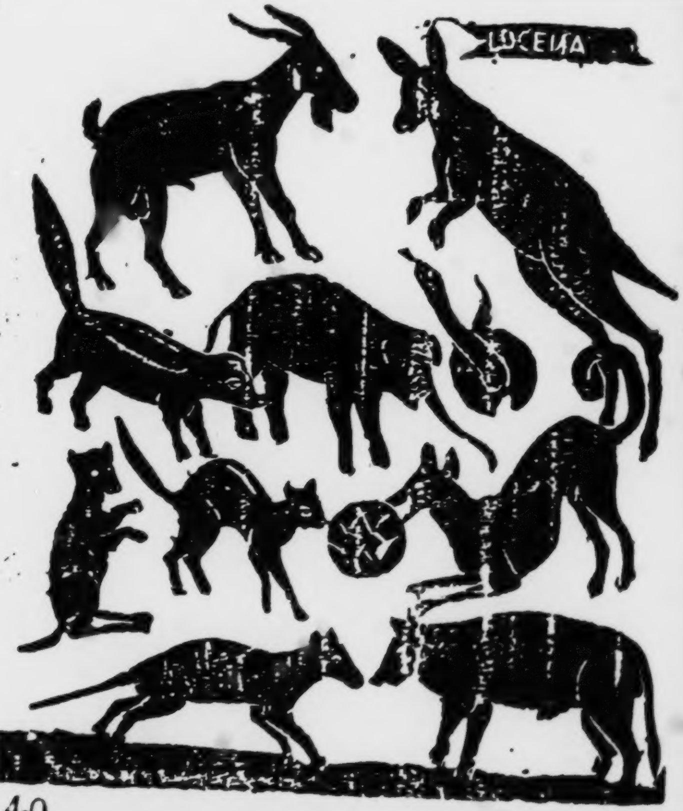
Tip. Pontes · Rua Prof Manuel Simões, 20 · FONE: 271-2196 · Guarabira · PB.

15.

Literatura de Cordel

AUTOR: Natanael de Lima

FUTEBOL DOS ANIMAIS



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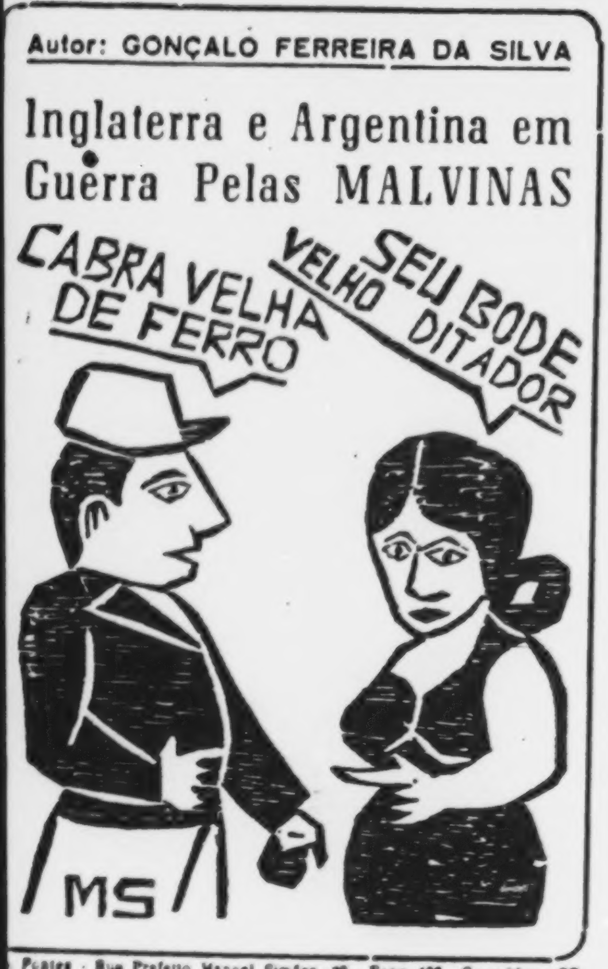


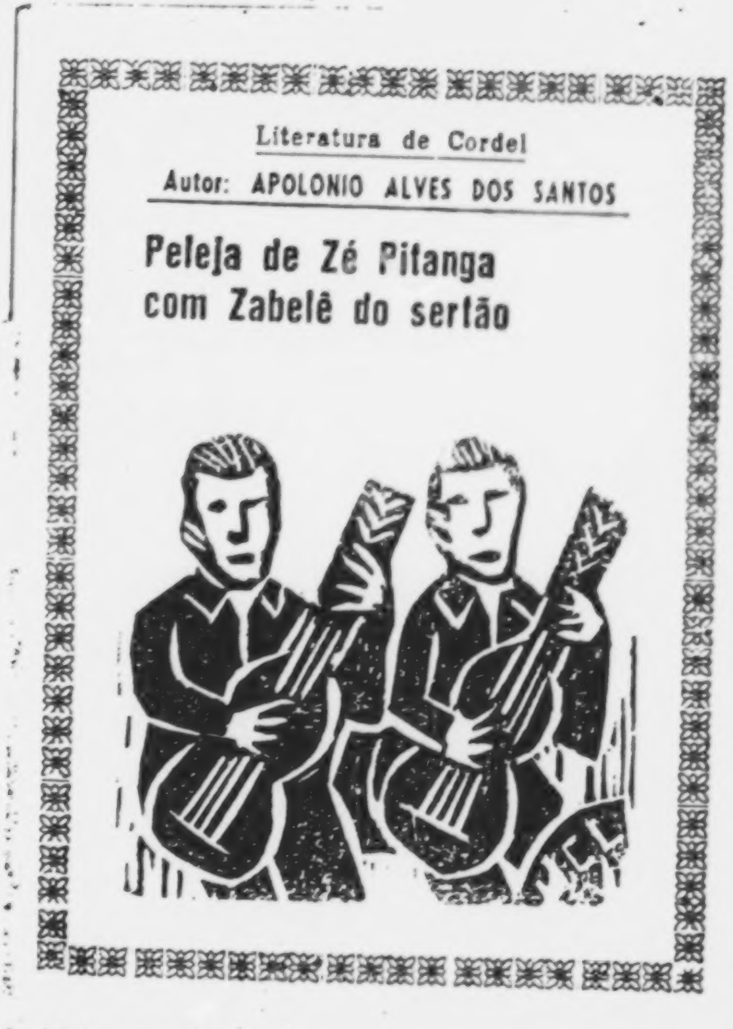
Autor: GONÇALO FERREIRA DA SILVA

Inglaterra e Argentina em Guerra Pelas MALVINAS

CABRA VELHA DE FERRO
SEU BODE VELHO DITADOR
MS

Postes · Rua Prefeito Manoel Simões, 29 · Fone, 196 · Guarabira · PB

12.

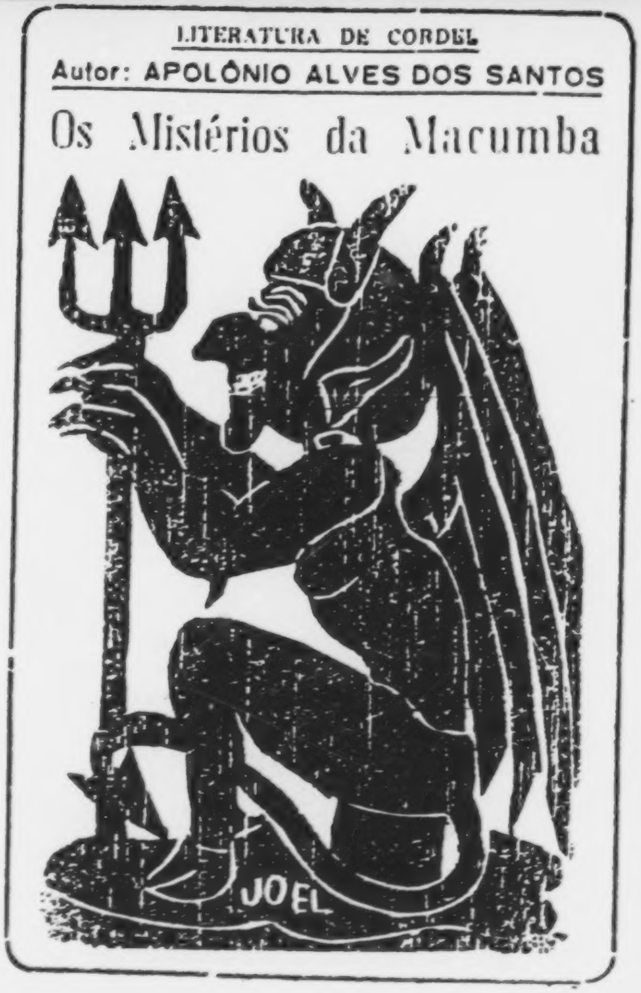


Literatura de Cordel

Autor: APOLONIO ALVES DOS SANTOS

Peleja de Zé Pitanga com Zabelê do sertão

13.

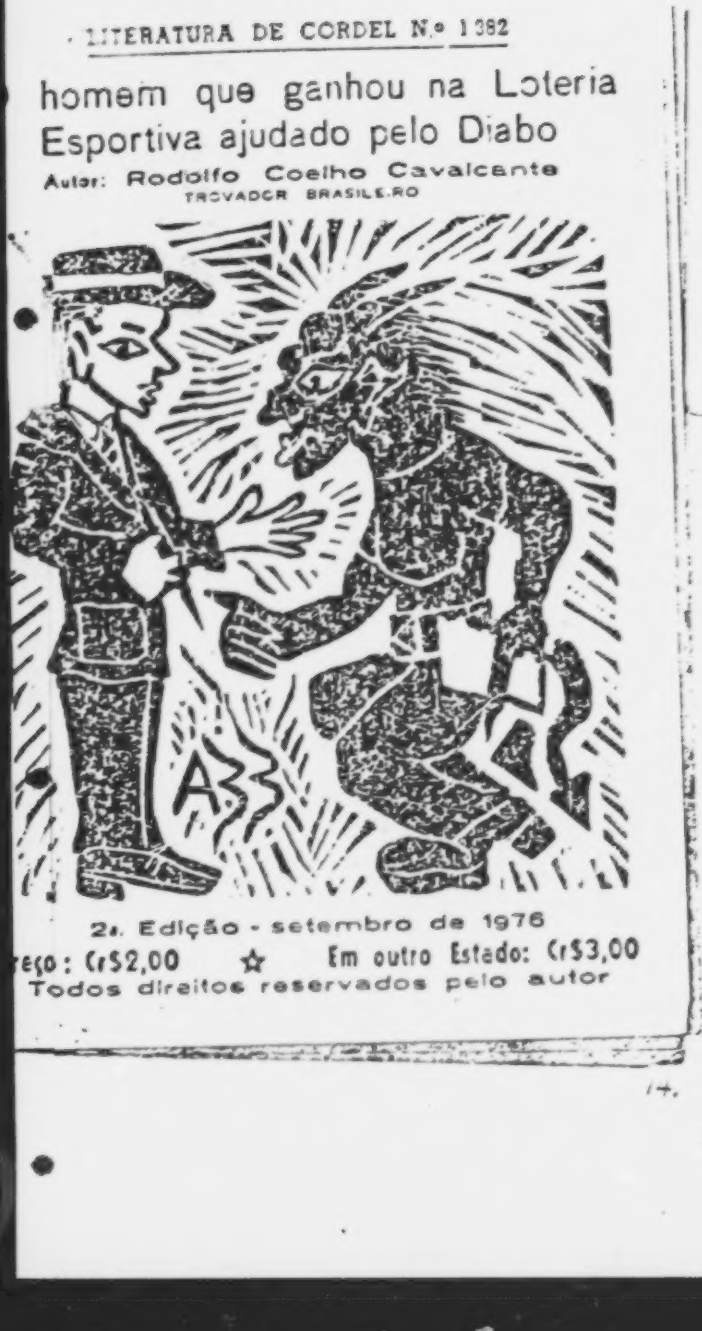


LITERATURA DE CORDEL

Autor: APOLÔNIO ALVES DOS SANTOS

Os Mistérios da Macumba

15.



LITERATURA DE CORDEL N.º 1382

homem que ganhou na Loteria Esportiva ajudado pelo Diabo

Autor: Rodolfo Coelho Cavalcante

TROVADOR BRASILEIRO

2a. Edição - setembro de 1976

reço: Cr$2,00 ☆ Em outro Estado: Cr$3,00

Todos direitos reservados pelo autor

14.

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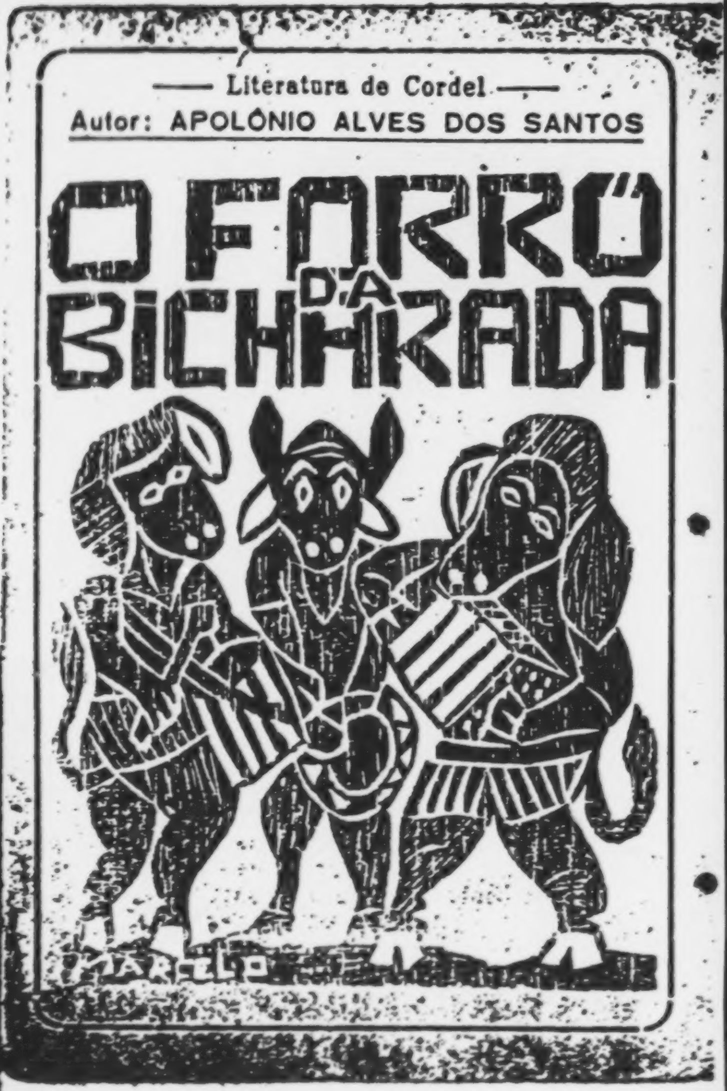

Literatura de Cordel

Autor: APOLÔNIO ALVES DOS SANTOS

O FORRÓ DA BICHARADA

17.

JOÃO [illegible]

Proprietária [illegible]

Estória de MARIQUINHA e José de Souza Leão

16.

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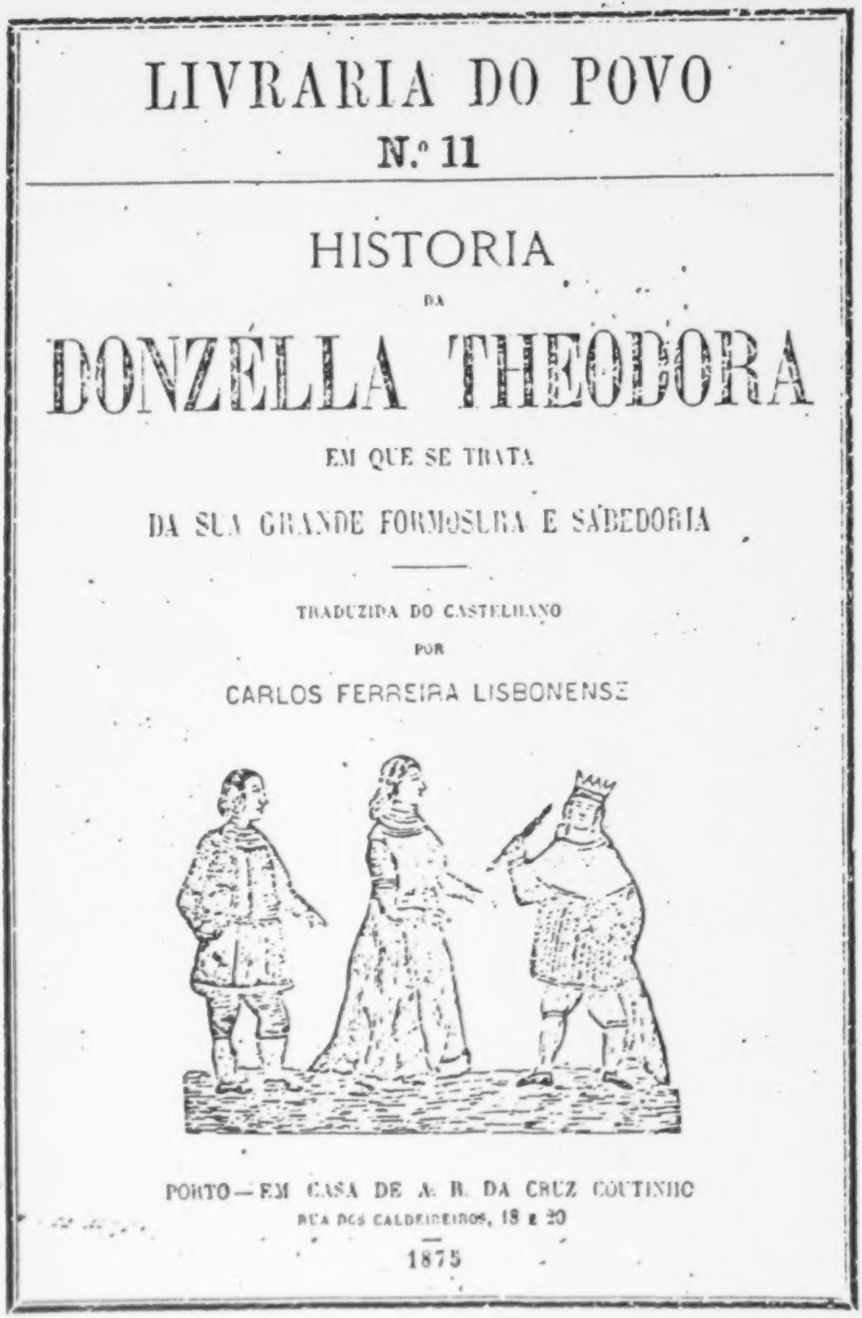

LIVRARIA DO POVO
N.º 11

HISTORIA
DA
DONZELLA THEODORA
EM QUE SE TRATA
DA SUA GRANDE FORMOSURA E SABEDORIA

TRADUZIDA DO CASTELHANO
POR
CARLOS FERREIRA LISBONENSE

PORTO — EM CASA DE A. R. DA CRUZ COUTINHO
RUA DOS CALDEIREIROS, 18 E 20
1875

Figure 15. Copy of the title page with illustration from the 1875 edition of "Historia da donzella Theodora" found in the rare book collection of the University of Brasilia.

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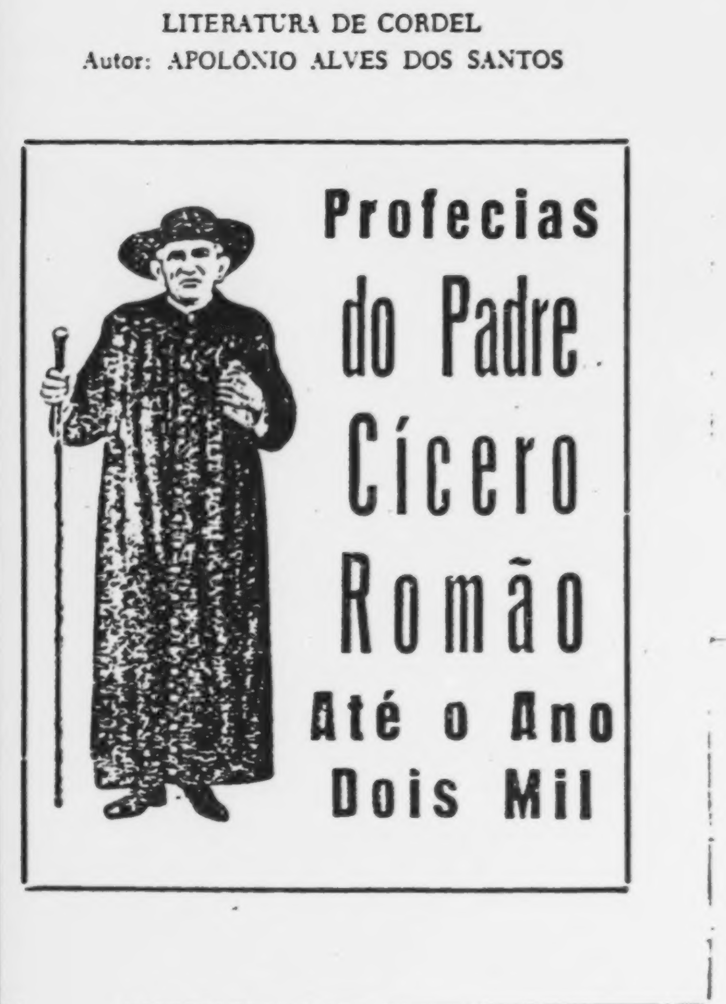
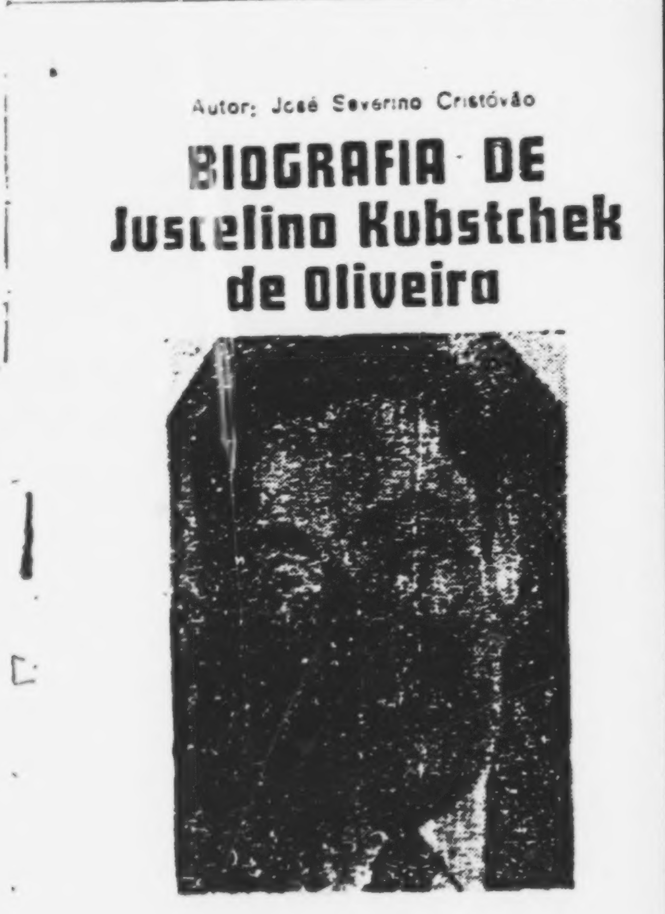


LITERATURA DE CORDEL
Autor: APOLÔNIO ALVES DOS SANTOS

Profecias
do Padre
Cícero
Romão
Até o Ano
Dois Mil



Autor: José Severino Cristóvão

BIOGRAFIA DE
Juscelino Kubstchek
de Oliveira

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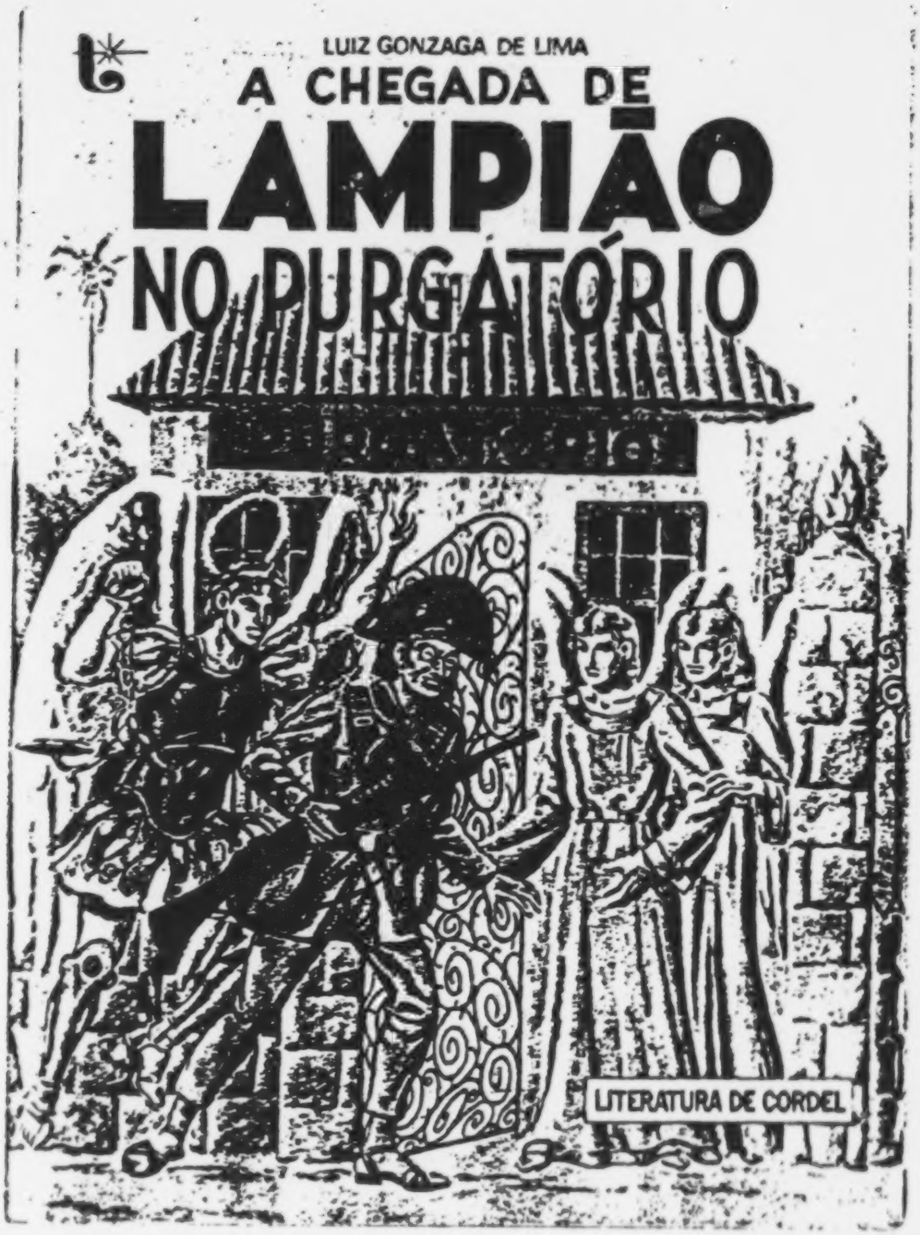
Figure 19-20. Two copies of the front covers of *folhetos* using photographs to illustrate them.


LUIZ GONZAGA DE LIMA
A CHEGADA DE
LAMPIÃO
NO PURGATÓRIO
LITERATURA DE CORDEL

Picture 21. Copy of the front cover of a *folheto* illustrated using commercial design. Multiple colors are used in this style of comic book design.

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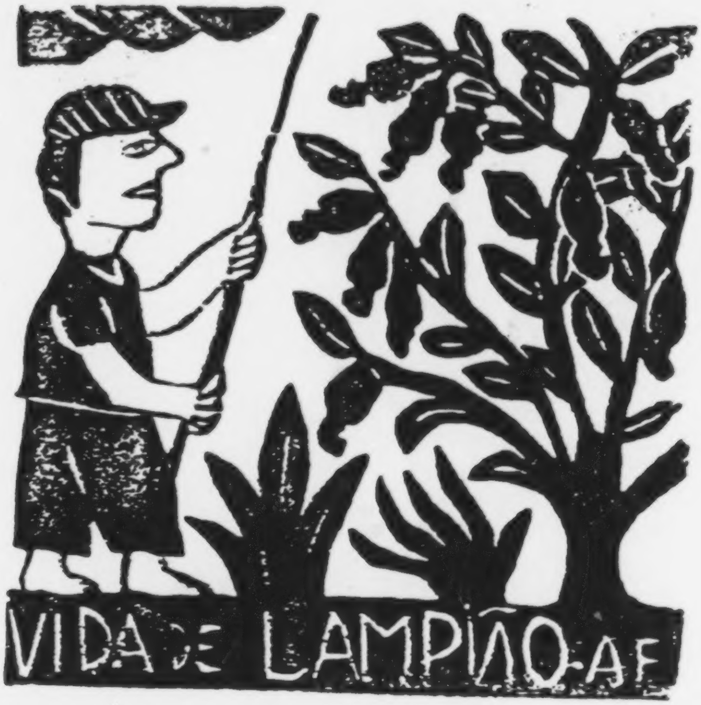
VIDA DE LAMPIÃO-AF

Figure 23. Copy of a wood-block print sold and signed by the artist Amaro Francisco in the University of Pernambuco in Recife.

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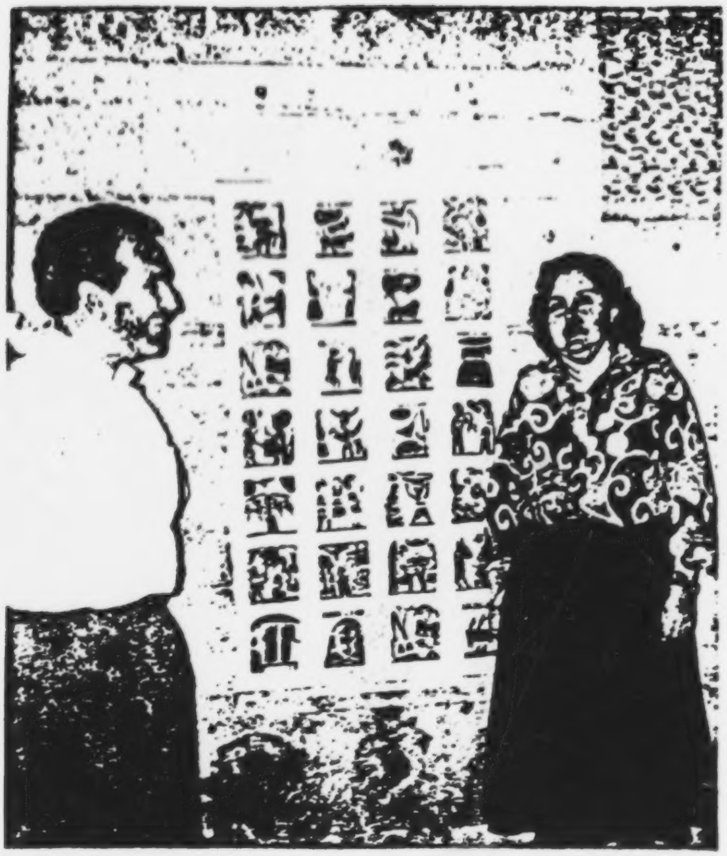

Figure 23. Professor Maria de Fatima Guerra at the right, in her office at the University of Brasilia, Brazil. Note the banner on the wall using block print illustrationssimilar to the front cover illustrations of the *folhetos*.

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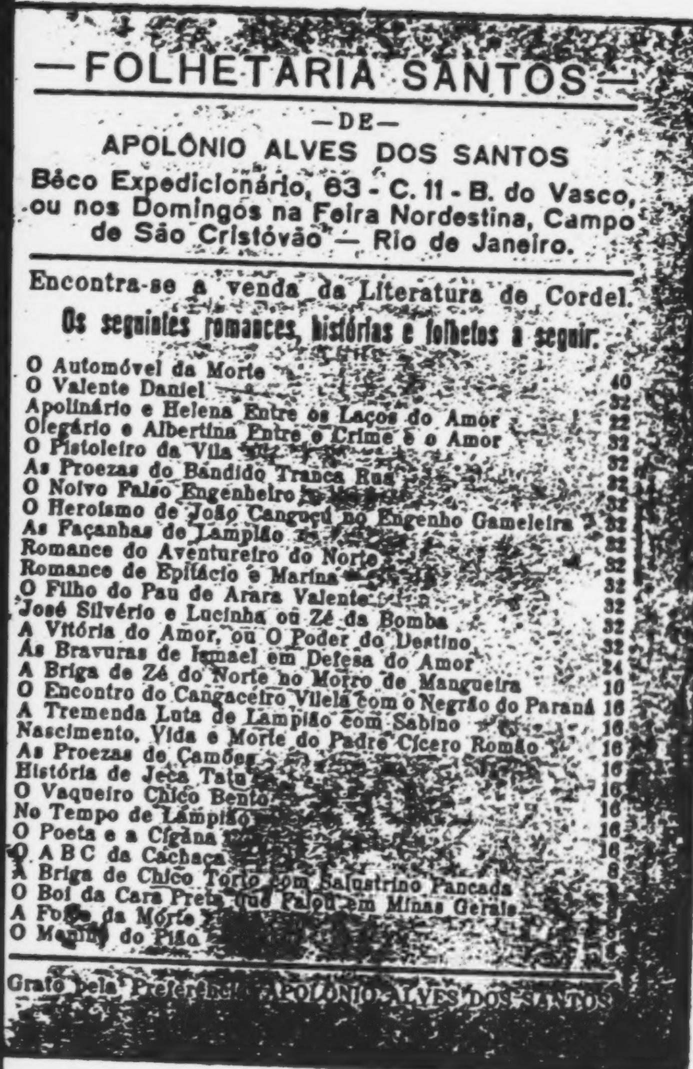
Elevados



—FOLHETARIA SANTOS—

—DE—

APOLÔNIO ALVES DOS SANTOS

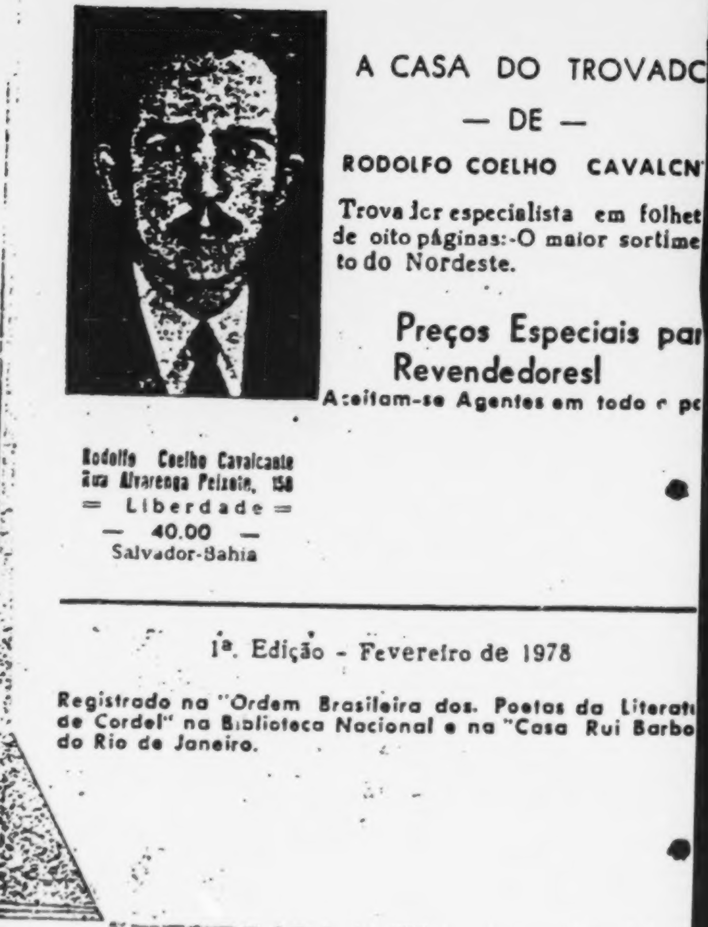
Bêco Expedicionário, 63 - C. 11 - B. do Vasco,
ou nos Domingos na Feira Nordestina, Campo
de São Cristóvão — Rio de Janeiro.

Encontra-se a venda da Literatura de Cordel.

Os seguintes romances, histórias e folhetos a seguir.

O Automóvel da Morte	40
O Valente Daniel	32
Apolinário e Helena Entre os Laços do Amor	22
Olegário e Albertina Entre o Crime e o Amor	32
O Pistoleiro da Vila	32
As Proezas do Bandido Tranca Rua	32
O Noivo Falso Engenheiro	32
O Heroismo de João Canguçu no Engenho Gameleira	32
As Façanhas de Lampião	32
Romance do Aventureiro do Norte	32
Romance de Epitácio e Marina	32
O Filho do Pau de Arara Valente	32
José Silvério e Lucinha ou Zé da Bomba	32
A Vitória do Amor, ou O Poder do Destino	32
As Bravuras de Ismael em Defesa do Amor	24
A Briga de Zé do Norte no Morro de Mangueira	10
O Encontro do Cangaceiro Vilela com o Negrão do Paraná	16
A Tremenda Luta de Lampião com Sabino	16
Nascimento, Vida e Morte do Padre Cícero Romão	16
As Proezas de Camões	16
História de Jeca Tatu	16
O Vaqueiro Chico Bento	16
No Tempo de Lampião	16
O Poeta e a Cigana	16
O A B C da Cachaça	16
A Briga de Chico Torto com Salustrino Pancada	8
O Boi da Cara Preta que Falou em Minas Gerais	[illegible]
A Fome da Morte	[illegible]
O Menino do Pião	[illegible]

Grato pela Preferência APOLÔNIO ALVES DOS SANTOS



A CASA DO TROVADC
— DE —
RODOLFO COELHO CAVALCN

Trovador especialista em folhet
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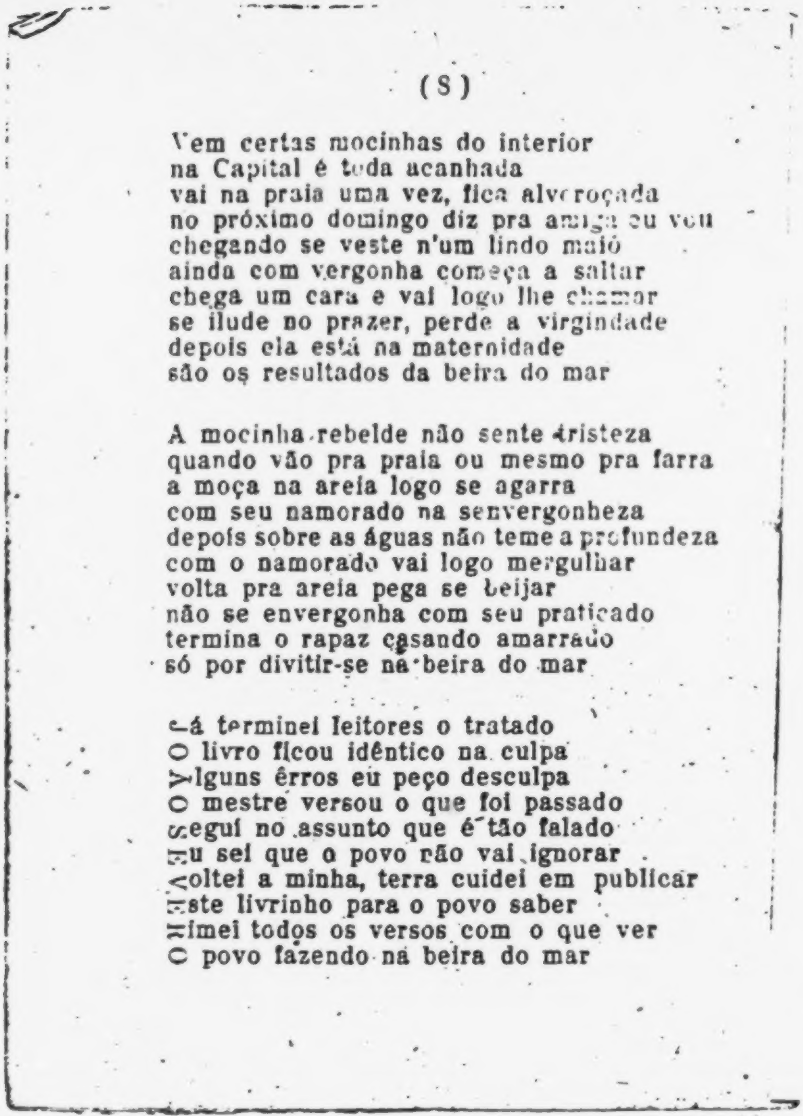
Figure 24-25. Two copies of back covers of *folhetos* with information about the poet, including a photograph, and distribution.



(8)

Vem certas mocinhas do interior
na Capital é toda acanhada
vai na praia uma vez, fica alvoroçada
no próximo domingo diz pra amiga eu vou
chegando se veste n'um lindo maiô
ainda com vergonha começa a saltar
chega um cara e vai logo lhe chamar
se ilude no prazer, perde a virgindade
depois ela está na maternidade
são os resultados da beira do mar

A mocinha rebelde não sente tristeza
quando vão pra praia ou mesmo pra farra
a moça na areia logo se agarra
com seu namorado na senvergonheza
depois sobre as águas não teme a profundeza
com o namorado vai logo mergulhar
volta pra areia pega se beijar
não se envergonha com seu praticado
termina o rapaz casando amarrado
só por divitir-se na beira do mar

Já terminei leitores o tratado
O livro ficou idêntico na culpa
Alguns êrros eu peço desculpa
O mestre versou o que foi passado
Segui no assunto que é tão falado
Eu sei que o povo não vai ignorar
Voltei a minha, terra cuidei em publicar
Este livrinho para o povo saber
Rimei todos os versos com o que ver
O povo fazendo na beira do mar

26.

Figures 26-28. Copies of the last pages of three stories in verses. The last stanza uses an acrostic with name of the poet who wrote the composition.

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— 8 —

Disse João:- Se engana...
Vamos ler o documento.
Você não comprou me a alma,
De acôrdo o testamento
Nós fizemos um negócio,
Na qualidade de sócio
Eu dei um bom rendimento

—Como você é imortal
De uma vez que não morreu
A sua parte eu deixei,
A minha já gastei eu...
Negócio sempre é negócio,
Deixo de ser o seu sócio,
Vá buscar o que é seu!

Nisto Satanás deu fé
Do canudo que levou
E por ter perdido a alma
O documento rasgou.
João da Diva, na verdade,
Por causa da Caridade
Com Justiça se salvou.

R - ico pode se salvar,
O - que vale é o coração.
D - eus não olha o exterior,
O - demo nesta questão
L - evou um canudo grosso,
F - icou só roendo osso...
O - mais findo a narração.

--- 8 ---

O tamanduá bandeira
foi agarrando o veado
deu-lhe um abraço tremendo
com um ódio tão danado
que quando soltou o bicho
estava todo quebrado.

E a cobra de veado
na briga também ataca
foi logo enrolando o rabo
no tronco de uma estaca
e logo soltou um bote
para pegar uma vaca.

Errando o bote da vaca
pegou um carneiro mocho
arrochou tanto que ele
estava ficando roxo
se os outros não socorre
ela o matava de arrocho.

Nisto chega o elefante
junto com o rei leão
e a todos bichos valentes
deram ordem de prisão
e todos foram parar
nas grades da detenção.

Aqui prezados leitores
A história está findada
Lenda assim como esta
Vale a pana ser versada
Escrevi por cortesia
Sem alteração de nada. FIM

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CONNECTIONS:

Public Images of Indians

Belem
Manaus
Recife
Salvador
Brasilia
Rio de Janeiro
São Paulo
Porto Alegre

and

Brazil's Indian Policy

Jan Lee Brookes
October, 1993

INTRODUCTION

When I went to Brasil in the summer of 1993, I had expected differences, and I found them. What startled me, however, was discovering I felt comfortable in Brasil. There was a psychological atmosphere which was at least partly familiar, and already part of me as an American in the hemispheric sense. In retrospect, I don't know why I should have been surprised. Five hundred years ago the western Hemisphere was settled by peoples from western Europe who with confidence, even arrogance, in the superiority of their religion and culture, believed they had the right to conquer other groups and lands. They were enthusiastic and determined to get rich by subduing the wilderness. Those attitudes and values have been tempered over the centuries by concerns for indigenous peoples and the environment, but they are still powerfully present in both the United States and Brasil.

As Emile Durkheim suggested, every nation creates stories which, mold the individual to the group. Such stories are seen as absolutely essential to the survival of the group because they teach young people how to view themselves, others, and the world, what is expected of them, and how to behave in relation to others. In the central square of Ouro Preto on a cold July evening, I observed scores of quiet, respectful teenagers watch a puppet show. Vicariously, they were participating in one of Brasil's central and defining stories - the aborted first independence movement led by Tiradentes. For them, the story was so powerful, even mesmerizing, that they stood in the cold, late at night, for one and a half hours to live it again.

A nation's central, unifying stories are "taught" in a variety of ways; in schools, particularly in the lower elementary grades, in public monuments, movies and plays, visual and musical art, even through its money and product advertising. In both the United States and Brasil Indians are part of national central stories. Cowboy and Indian movies and books form part of the background to the cultural life of North Americans, just as stories of bandeirantes and Indians help shape Brasilian culture. Almost always, there is a relationship between a nation's defining stories and its public policies. This paper will explore the connection between Brasil's public images of Indians and the government's Indian policy. First, however, American teachers need background information on Brasilian Indian history and the government's Indian policy.

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BACKGROUND INFORMATION FOR THE TEACHER

Brasilian History

When Brasil was first sighted by Pero Alvares Cabral in 1500, there were probably about 2.5 million Indians living in the area (Hemming, 492). Some put the estimate at 5 million (Santilli, 13). By 1976, when John Hemming published his history of Brasilian Indians, that number had been reduced to 100,000 (Hemming, 492). In 1993 there are between 200,000 and 250,000 Indians out of a total population of 154 million. What intentional or unintentional policies caused such a catastrophic decline?

Unlike the Indigenous Peoples of western South America and Mexico, Brasil's Indians built no great cities or monuments of stone. Nor did they craft gold, bejeweled headdresses and cups. They were hunter-gatherers, and semi-nomadic farmers. Their social values emphasized the family and group, rather than the collection of great wealth and material possessions, or the exercise of power over others. The forests and rivers teemed with game and fish. Once they had enough to eat, Brasilian Indians spent time with their families, resting in hammocks and playing games. They wore few clothes, perhaps a penis sheath for males, a small square of woven beaded material for women. In the heat and humidity of a tropical climate, those social values and norms made sense. European intellectuals who heard stories of Brasil's Indians saw them as living the way people were created to live, in harmony with nature and each other, in perfect balance and freedom. They were noble savages, living in a state of grace which all people should strive to rediscover.

However, Brasil's Indians did not live in perfect harmony. The Indians living along the coast of Brasil were called by the general group of languages they spoke - Tupi. These peoples were split into many different cultural groups, and continual warfare was common practice among them. These wars were like the clan feuds that tear Somalia apart today. Wrongs against each group had to be continually avenged with raids and the taking of captives who were ritually slaughtered and eaten. Horrified at what they considered barbarity, Europeans saw Indians as savages in desparate need of Christianity. Those two views of Indians, as the noble and barbarous savage, were the ones which molded Indian policy in the 300 years of Brasil's colonial period and continue to direct it today.

The first Portuguese traders came for rainforest lumber. In fact, Brasil was named brasilwood after one of the trees so abundant in the forests. The Portuguese brought metal hatchets, knives, etc. which Indians did not have, and traded for the Indians' labor in cutting down the trees, carrying them from the forest and loading them on Portuguese caravels. The work was unbelievably arduous. After a few years, coastal Indians, who by this time had all the metal goods they needed, refused to work. In addition, Portuguese colonists discovered that sugar could be grown as a plantation crop. However, huge amounts of human labor were needed to clear the forest, plant and harvest the crop.

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and build and run the sugar mills. Indian men refused to do this work, partly because the value of hard work for the accumulation of material wealth was not present in their cultures, and partly because they saw agriculture as unmanly work, since farming was the province of women. To meet the demand for cheap labor, colonists bought captured Indian prisoners. They rationalized that it was better to enslave Indians than allow them to be eaten. When captives could not provide all the labor they needed, the Portuguese themselves became slavers, organizing expeditions with their Indian allies to capture other Indians. The Paulistas, citizens of Sao Paulo, became especially infamous as the slavers Brasilians called bandeirantes. They braved extreme hardships in the Brasilian interior, away from home for years at a time. Brasilians today have mixed feelings about their bandeirantes. On the one hand, they are ashamed of the excesses of cruelty in which the bandeirantes engaged; yet on the other, Brasilians are proud of their epic journeys, sometimes of several thousand miles, the hardships overcome, and the discoveries made.

These raids continued for 200 years, and caused enormous destruction of indigenous societies. Having no natural immunity to influenza, measles, and other diseases carried by the Portuguese, Indians died by the thousands. Often more Indians were killed in the bandeirante raid than were captured. The survivors, if there were any, moved into the interior to reinvent their cultures. The lives of Indians taken to plantations were brutish and short. Unaccustomed to unceasing toil, harsh treatment by their masters, Indians died in huge numbers. At times it almost seemed as if Indians willed themselves not to live, a kind of psychic suicide. That pattern of suicide continues in some contemporary Indian societies as they face the invasion of their lands by the national society. IBASE, the Brasilian Institute for Social and Economic Analysis, in a video called The Poison People, has documented a tribe of Indians who value the practice in which young people poison themselves more than adults who live and work for the tribe.

There were only two cultural institutions that provided any hope of protection against the destructive forces of the plantation system and bandeirantes - colonial government officials and Catholic missionaries, especially the Jesuits. In 1537, Pope Paul III issued the Bull Veritas ipsa which declared that American Indians were men, not animals, and were therefore capable of being Christianized. Pope Paul wrote, "Even tribes that were not yet converted to Christianity should not be deprived of their freedom or the enjoyment of their property, and should not be reduced to slavery." (Hemming, 146) As a Christian king, Joao III declared in the Regimento of Toma de Sousa in 1548 that "'the main purpose in colonizing Brasil was the conversion of its natives. This could best be achieved by protecting them and preventing illegal slaving.' But the Regimento also permitted the issue of slaving licences to trustworthy persons in times of need, and it ordered wars on hostile tribes and the enslavement of captives of such wars. It was the start of a long series of confused and contradictory legislation concerning the liberty of Brasilian Indians."

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(Hemming, 147) The legislation was contradictory because Portugal was never able to resolve a fundamental contradiction. How could the Indians be converted into true Christians while supplying colonists with the labor they needed? As the final arbiter in the resolution of this problem, the Brasilian colonial government saw itself as the protector of Indian rights, but at the same time worked actively to advance the economic growth of the colony and fill the coffers of the Portuguese King. Some governors fulfilled their role as guardians of Indians better than others. Unfortunately for Indians, sugar was a very profitable, labor-intensive business. African slaves were imported to fill the demand for labor, but this solution was more expensive than capturing Indians who were already close at hand. Economic necessity created enormous pressure to change the laws regarding Indians or to ignore them. There were many times when colonial officials bowed to the demands of landowners, looked the other way, did not enforce laws, or bent existing laws, and allowed the enslavement of Indians to continue without punishment for the slavers.

The second group that acted as protectors of Indians was the Jesuits. Highly educated, zealous and dedicated, these men worked tirelessly to establish aldeias, or concentrations of Indians in one area under their direction and protection. There the Indians could be more easily taught Christianity and civilization. Settlement in the aldeias caused such a profound change in Indian cultures that some ethnologists have descibed it as ethnocide. Because it destroyed the Indians' will to live, the effect of the aldeias was as deadly as the unintentioned genocide perpetrated by the bandeirantes. Indians were not permitted to practice any of their traditional religious ceremonies; people who were accustomed to being nude were made to wear long cotton robes; the power of the chiefs was stripped away; marriages were arranged by the Jesuits and polygamy was outlawed; their days were scheduled and disciplined by the priests; the long communal houses which were home to several families were replaced with single family wattle and mud huts; their children were removed and educated by the priests. In spite of this, the Jesuits, loved and respected by many of their Indian charges, did attempt to protect them against the worst excesses of the settlers. For example, during one especially horrifying period in the 1630's bandeirantes destroyed Jesuit missions in Paraguay, and carried off thousands of Indians into slavery. The Jesuits armed and trained the Indians to fight back. Initially, to the surprise of the bandeirantes, the resistance was successful, but in the end the missions were destroyed.

Throughout Brasilian history Indians were seen either as barbarous or as noble savages. By believing that if left in their traditional societies Indians would remain cannibals, Brasilian plantation owners and government officials were able to rationalize slavery and the deaths of millions of Indians. Yet, because Indians were also seen as childlike, simple and capable of goodness, the government and church became their protectors. Both institutions viewed Indians as so primitive they could not defend themselves without help.

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TODAY

Patterns are generally set in history. And so it is with Brasilian Indian policy. The same duality of views about Indians, as the noble yet barbarous savage, and the same contradiction of rules that marked Brasilian colonial Indian policy continues today.

Rights of Indians Under the Constitution of 1988

To Americans who are used to a plan of government that provides general guidelines rather than specifics, the Brasilian Constitution of 1988 is a remarkable document. One hundred and sixty-one pages long, it details the Brasilian government's responsibilities and powers in such areas as education, culture, sports, social security, public assistence, and the environment. Indians are the only minority group singled out for special government rights. They are given a whole chapter in the Economic and Social Order, and are mentioned in other parts of the Constitution. Although the Constitution gives Indians protection, it leaves the door open for that protection to be taken away.

Rights Given

"Indians shall have their social organization, customs, language, creeds and traditions recognized, as well as their original rights to the lands they traditionally occupy, it being incumbent upon the Union to demarcate them, protect and ensure respect for all of their property." (1988 Constitution, 128-129) Indians are also given exclusive use of the riches of the natural resources on their demarked lands. The removal of Indian groups is forbidden except by an act of the National Congress, and then only because of a catastrophe such as an epidemic, or in the interest of the sovereignty of the nation. After the danger is over, the Indians are to be returned to their lands. Indians may sue in courts to protect their rights and the national government must pay the court costs. Indian lands are to be demarked within five years of the time the Constitution became Brasil's form of government. Indians are given the right to continue speaking and to be educated in their own languages. In addition, environmental impact studies are required for any work that has potential to harm the environment, and mining companies must restore any damage caused to the environment through their activities (Cultural Survival Quartery, Vol. 13 , 7). Here the present national government is taking the role of countless colonial governors in the past, the guardian and protector of Indians who are essentially wards of the state.

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The Open Door

"Included in goods pertaining to the Union are the lands occupied permanently by the Indians. The Union has the exclusive right to legislate over the Indians. The National Congress can exclusively authorize the exploitation of mineral resources in Indigenous Lands." (Cultural Survival Quarterly, Vol. 13, 7) In other words, Indians do not own the land on which they live. The land belongs to the national government, which holds it in trust for Indians. Nor are Indians fully in charge of making the rules/laws which govern their lives. But what is most contradictory is that, while Indians are guaranteed the exclusive use of their lands and the permanent possession of them, the National Government has the right at any time to develop Indian lands for the minerals on them. In addition, because Brasil has a huge border, contiguous to ten other South American nations, and it is the military's job to protect Brasil from foreign interference, the army could declare a national emergency, enter any Indian reserve close to the border, and remove the inhabitants. There is no telling how long the emergency might last.

The Brasilian government has a herculean task. Fifty percent of the population lives below the level of poverty. Twenty-five million people live on the streets of large cities. It is no wonder that Brasilians look to their frontier as the way to raise the standard of living for all, to diffuse the volatile mix of poverty and hopelessness in Brasilian cities. If one doesn't look too closely, Indian lands seem to be empty. The needs of so many people in the national culture can seem much more pressing than the rights of a few Indians. On the one hand, the Brasilian government sees itself as protector of Indigenous Peoples, and on the other, as the economic developer of the nation. The two roles proved irreconcilable in the past, and are no less so today.

THE CONSTITUTION IN ACTION - How the System Works

Demarking Indian Land

Under the Department of Justice, the FUNAI, the National Indian Foundation, is charged with carrying out the national government's role as protector of Indians. The FUNAI must provide educational and medical services for Indians, demark their lands, screen those non-Indians who wish to visit or study various Indian peoples or develop Indian lands economically, protect Indian lands from invasion, bring Indians into the national culture, and provide legal services for Indians who see their rights being eroded.

A visitor to the FUNAI in Brasilia in the summer of 1990, would have seen a building that was physically crumbling, an indication of the relative importance the Brasilian government places on its role of protector. If the visitor had asked at the FUNAI if it were possible to purchase a map showing Indian reserves, he/she would have

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been told that none existed. He/she could buy blow guns, headdresses, and other Indian artifacts at the FUNAI, but no map of Indian lands. Eduardo Viveiros, an anthropologist at the National Museum in Rio, explained that the FUNAI has not yet demarked the lands of the Arawete, a group on the Xingu River he has been studying. Until the land is demarked, Indians have no effective legal rights to it; their lands can be invaded and occupied with little legal recourse possible because Indians can't prove what is theirs. (interview with Prof. Viveiros)

Although the Constitution of 1988 requires that all Indian lands be demarked within five years, it is more beneficial to economic interests in all stratas of society to drag that period out as long as possible. "Only 7.91% of the lands counted by FUNAI as 'Indian lands' have actually been registered as such. FUNAI has not even initiated the process of demarcation for more than half the lands it lists as Indian lands." (Maybury-Lewis, 3) From the beginning the motto of the FUNAI has been "Security and Development." To that end, the FUNAI sees its role as integrating Indians into the national culture as quickly as possible (Maybury-Lewis, 4) As Professor Viveiros said, "There is no advantage for Indians in being transformed into Brasilian citizens." They will certainly lose their lands and with it their cultures. However, that is the goal of the FUNAI.

Dams

In 1990, Cultural Survival published a collection of articles by Brasilian anthropologists called, Hydroelectric Dams on Brasil's Xingu River and Indigenous Peoples. The Xingu is a major tributary of the Amazon. The Brasilian government wants to create a series of large scale dams at a tremendous capital investment on the Xingu River to generate electricity to fill its present and future energy needs. Specifically, the Xingu River complex would "cost $10.6 billion, flood 7.6 million hectares of land, 85% of which would be Indian land (Pinguelli Rosa & Shcaeffer, 48). Electrical energy policy in Brasil is national; the government plans, owns and operates the electric companies. In 1984 about 29% of Brasil's energy came from hydro power (Pinuelli Rosa & Schaeffer, p. 48), an indication of the importance the government gives to hydro-electric power.

The problems associated with the proposed dams on the Xingu River are three fold. First, Indians live along the rivers, which are the centers of their economic and social lives. The dams would cause part, in some cases all, of their lands to be flooded. Indians would have to move. Their societies would be so disrupted that they would probably disintegrate, at tremendous psychic cost to their members. Alcoholism, prostitution, and suicide, patterns seen elsewhere in Brasil where Indians were dislocated, would probably be repeated here. As two Kayapo leaders who testified before a World Bank hearing in Washington, D.C. in 1988 said, "Where will we fish? The Brasil nut, which is our food, grows at the river edge. The Indian plants the Brasil nut tree. These and much of the good agricultural land is near the river. We go there to farm and fish on the

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way back. If they end this, there is nothing else for the Indian." And, " We need to preserve the forest. Within our forests we need to preserve our cultures. Without our cultures we cannot survive. Without our culture, there is no reason to live." (Cultural Survival Quarterly, Vol. 13, 19) A second problem is that no environmental impact studies have been done on the probable effects of the dams, a requirement under the 1988 Constitution. Finally, there has been no national debate about the dams. Elecrobras, the government owned electric company, simply went ahead with its plans to build them. Were the dams necessary? Was there a cheaper alternative, one that was less costly to the environment and Indigenous Peoples?

Indians and Indian activists under the direction of the Xavante leader, Paulinho Paiakan, fought hard to prevent the construction of these dams. In 1989, after Indian protests in the state of Para organized by Paiakan, the World Bank withdrew its financial support for the Xingu River project. Soon after, the Brasilian government announced it would not proceed with the project. The force of history favors the dams. But for the moment, the actions of Indigenous Peoples, courageous anthropologists, and others involved in Indian issues have made that force pause to reconsider, or perhaps just wait until no one is looking.

Lumber

Any one of three groups can begin the process of extracting lumber from Indian reserves - lumbermen, Indians or FUNAI officials (Greenbaum, 23). Sometimes lumber which has been illegally cut is confiscated by FUNAI officials and then sold. The proceeds go to the Indians from whom the lumber was stolen. The Indians often become interested in selling more lumber to obtain western goods. Lumbermen may bribe influential Indians by paying them in goods or food and taking them to FUNAI headquarters in Brasilia, where the Indians demand that FUNAI give them permission to sell their lumber.

Problems with the System

1. Indians, who often have no experience with western market economies, are usually paid far less than the wood is worth. And they are often paid in, or soon buy, goods such as jeeps and radios that wear out quickly and have limited usefulness to the tribe. Part of the lumbering contract usually states that the tribe will be paid in the form of a road to their reserve built by the lumber company. The lumber company is the one who receives the direct benefit of the road, and would have to build it in any case. But it is the Indians who usually "pay" for it.

2. The payment received for lumber is usually not divided equally among tribal members. Some get a lot: some nothing. The proceeds are not usually invested for the whole tribe in ways that would benefit the group, such as for building a medical clinic.

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3. Indians, who have limited resistance to diseases of the national society, become sick with illnesses like tuberculosis which were unknown before the arrival of the lumbermen began.

4. Social disruption occurs. Without the forests, traditional ways of work and obtaining food are gone. Social problems such as violence, alcoholism, and prostitution become epidemic.

In 1989, the FUNAI president declared, "The Brasilian Indian is potentially rich. He has rich land, has minerals, has lumber. And he knows that these riches can be used in favor of his entire community. What right do we have to prohibit this?" (Greenbaum, 26) Surely he knew that, with few exceptions, Brasil's Indians have been further impoverished, both culturally and economically, rather than enriched by FUNAI's look-the-other-way attitude concerning lumbering on Indian lands.

Mining

In August, 1993, the attention of the world was drawn to the border between Brasil and Venezuela as reports filtered in about Brasilian gold miners who massacred more than 20 Yanomami Indians. Miners hacked off the heads, limbs and genitals of young children and old people. After cremating their dead, the 69 survivors fled to a village further away from the mining camps where they hoped they would be safe. The Indians told Bruce Albert, a French anthroplogist, that in July five of their tribesmen had been killed by miners. In response, Yanomami warriors killed two miners with curare dipped arrows. The Yanomami gave the police the nicknames of 23 miners. Brasilian police said they could do nothing because the massacre occured in Venezuela. In addition, because Brasilian officials found only one body, (a woman who had not been cremated because none of her relatives were present), they argued that no massacre had taken place, and the story was a hoax (Lewen, E-4). This was not the first case of massacres of Indians by miners, and will not be the last. Nor, is it the first time the police looked the other way when Indian rights were violated.

As riveting an account as the massacre is, a story of greater social destruction caused by mining lies elsewhere. "Occupying an area of eastern Amazonia the size of Britian and France combined, the Greater Carajas Development program is turning the region into a massive agro-industrial park of mines, smelters, dams, railroads, charcoal burners, ranches and plantations, and is transforming its people (both Indian and non-Indian poor) into a destitute, landless labor pool. The $62 billion scheme is not the monopoly of a single colonial power ... Many governments, financial institutions and companies are sharing the rights to the spoils, from the European Economic Community (which will receive 13.6 million tons of iron ore at very low prices, or 50% of the EEC's iron ore needs) (Treece, 30), and the

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World Bank, to Japanese and North American banks and state and private companies within Brasil itself." (Treece, 29)

The region's Indians don't matter. As the director of Brasil's Department of Mineral Production said, "There is clearly no intention of attacking the Indians; nor of obliging them to adopt a lifestyle contrary to their nature or which will expose them to problems which do not affect them today... But beside this consideration it must be remembered that the majority of Indians in this country now wear jeans and listen to transistor radios, understanding perfectly well what the stations are broadcasting. It is not asking too much, then, that they should move a little way off or keep their distance when it is discovered that there is iron or gold, for example, ready to be extracted from the sub-soil, in order to make Brasil a more prosperous and just place." (Treece, 29)

The World Bank, in extending its loan to Brasil for the Carajas Program, made the government the overseer of the funds earmarked for protecting the environment and defending Indian land rights, even though that government has in the past been one of the major violators of those rights. For example, CVRD is a state owned mining company which has also been given the responsibility of protecting Indian land rights. "Virtually, the whole of the Catete Reserve, which lies adjacent to the iron ore mine and which is home to 300 Xikrin Indians, is subject to mining claims by subsidiaries of CVRD. In the case of the still undemarked Guaja Reserve, the CVRD actually obstructed the demarcation process in an attempt to guarantee it access to valuable bauxite deposits." (Treece, 30) It's easy to find justification for invasion and legal theft of Indian lands when the economic stakes are as high as they are in the mining of Brasil's minerals.

The Brasilian government has created a pattern of borrowing huge amounts of money from foreign investors to fund large capital intensive projects at great cost to the environment, Indigenous Peoples, and the rural poor. If Brasil got most of the profits from these projects, the pattern would make more sense. But much of Brasil's mineral wealth flows out of the nation to enrich nations already wealthy. In Brasil itself, the projects appear to benefit only a few at the expense of many. The pattern will cost Brasil dearly in the future. Since the pattern began in the 1960's with the military dictatorship, the future may be now.

The Military - Securing the Borders

The Constitution of 1988 clearly states that Indians can be moved temporarily in the interests of national security. Brasilians in the summer of 1990, discussed the Brasilian military's objective of reducing the size of the Yanomami Reserve in the interests of protecting the northern border of Brasil with Venezuela. Because there is little specific information about the military's plans in the region, Brasilians have only vague impressions of a working policy. The two articles on this topic in the 1989 issue of

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Cultural Survival Quarterly are somewhat vague also (Flavio Pinto & Santilli). What is troubling is that in the interests of national security which must, for defense purposes, be kept secret, large amounts of Indian land can be transferred, more or less permanently, to the national government.

Brasil's Calha Norte project seems to have evolved in response to Venezuela's Calha Sul Project. Straddling the border of the two nations, encompassing millions of hectares on both sides, is the Yanomami Reserve. The military in both nations sees a potential threat to national security along this border. Since some of the highest elevations in Brasil cross the border, since there are no roads except at the extreme ends of the border, and because historically there has never been a border conflict between Brasil and Venezuela, it is difficult for an outsider to understand exactly what the threat might be. A greater imminent danger to security appears to exist along the border with Peru where the Shining Path has been active, and navigable rivers traverse the borders. In addition, a likely threat exists along the border with Colombia where narcotics traffic is a problem. Since Venezuela seems to present no obvious danger, an observer might wonder if the national security threat is a ruse designed to take some or all of the Yanomami land. At any rate, there have been no national debates on the issue, and no discussions in Brasil's Congress. The issue appears closed for debate for national security reasons.

Conclusion

"The child is father of the man", as Whitman said. History is repeating itself in contemporary Brasilian society. The Brasilian government has taken on two conflicting roles - leading, encouraging, and planning the economic growth of the nation, and protecting the rights of Indians. When faced with the choice of which path to follow, Brasilians almost always choose economic development. Fulfilling its historic role as protector of the Indians, the Brasilian Catholic Church, working through its group CIMI, provides some aid for Indians, helping them organize to defend themselves. What is new is the support given Brasilian Indians by the anthropologists who live with them for extended periods. These courageous men and women have often stood up to the Brasilian government and spoken out on abuses in the system, as well as published what they knew in the Brasilian and foreign press. What is also new is that Brasil finds itself in the glare of the international press. Lacking a genuine Indian policy of its own creation, the government is often forced onto making one in response to negative world opinion.

As all multi-ethnic democracies must, Brasil needs to fashion a nation in which the rights of its smallest minority are protected. For if they are not, the rights of no citizen are really safe. "Order and Progress," Brasil's national motto, can only occur when genuine justice for all becomes a reality.

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TEACHING THE MYTH

An interesting phenomenon occurs when people visit a foreign nation. They not only see some aspects of the host nation with a fresher eye than the citizens might, but their own nation is understood more clearly as well. The following is my attempt to articulate what part of my experiences in Brasil in the summer of 1993 mean to me.

I only visited one school in Brasil, the Dr. Bento Rubiao elementary school in the Rio favela of Rocinha. The educator who led us on a tour of the school was the assistant director. Paid slightly above minimum wage, the teachers in this school work from 7 a.m. to 5 p.m., purchase school supplies out of their own pockets, and spend a high percentage of their paychecks on transportation to work, because none of them live in the favela. Why do they do it? As the assistent director said, "Our greatest joy is doing something to improve Brasil from the grass roots. We are so fed up with the government that we are doing something ourselves... Here, the teachers are politicized to use the school to improve the community." That was a hard working idealist speaking, and she is typical, I think, of many around the globe who enter the profession. I made an emotional connection with her; she reminded me of myself. Many teachers need to feel that they are working with youth to change tomorrow, to make the future better.

One ideal of teachers world wide is to create a better tomorrow by teaching students the values of respect and tolerance for all cultures, all peoples. Perhaps the group that receives the greatest focus in Brasilian schools is Indians.

Brasil is a nation that loves holidays and carnivals. When the Brasilian national soccer team wins, many Brasilians, busy having a good time, don't show up for work the next day. Many holidays are celebrated in Brasilian schools. In fact, one teacher told me that the purpose of social studies education in Brasilian early elementary grades is the teaching of holidays and their importance in Brasil's national life. In this way, a national identity is formed. Because there is a national curriculum created by the ministry of education, the same message is given in all schools.

In April of each year, during national Indian Week, large amounts of time are devoted to education about Indian cultures. The stated purpose of the week is to teach children the values of equality and the importance of every culture. Children are taught that there are three great cultural and racial strands that merge to create contemporary Brasilian society. As one of them, Indians are to be respected and honored for their unique contributions. Children learn about the Indians' customs, their houses, food, body decoration, headdresses, and what they do as tribes. They paint their faces, make Indian houses, learn dances and sing songs like the following:

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"The Indian is a friend,
Not someone to be afraid of.
Look at little Indians,
and what they are doing today." (Rough translation)

What is happening in Brasil today is the creation of central stories about Indians which help bind the nation together. Because it is one of the few unifying, social institutions in Brasil, schools are given the job of teaching those defining stories. But, what is taught about Indians by teachers who hope to bring light to young minds is a story that subtly blinds.

Although children learn about Indian houses and methods of hunting, they are not taught the history of Indians since first contact; they are not shown that as they are sitting in the classroom, Indian lands are being invaded, Indian peoples face ethnocide, even genocide. In other words, Indians are frozen culturally as naked peoples living in stone age cultures. If teachers/Ministry of Education were really serious about the message of equality, students would be brought into the national debate about the injustices Indians have experienced historically, and continue to face today. While graphic depictions of violence are too strong for children, elementary school teachers tell me that even very young children understand the concept of fairness. However, instead of serious discussion of genuine issues, there is face painting and singing.

If young children are taught to respect Indians, they usually grow up believing that they do. If in schools children are never shown the gap between that intended respect and the actual social practices toward Indians, they will never see those practices as being wrong. When children are taught that Indians hunt with spears, wear few clothes, and paint their faces, they soon believe the only authentic Indians are ones who live in stone age cultures. Once they learn Portuguese, wear T-shirts, listen to reggae on radios, once they stop conforming to the public images created of them, Indians are no longer thought of as Indians. That makes it easy, then, for the Brasilian government to create a new method of genocide, by simply refusing to give official recognition and government protection to people who don't conform to the stereotype of Indians created by the national culture. If Indians as a unit of instruction are taught only in lower elementary grades, a message is sent that Indian cultures are easy to understand, simple at their foundations, not like ours at all in terms of the value society should place on them. If the cultural belief is that Indians are living the way all human beings used to live, and that people in the national culture have evolved into a higher culture, then it is only a short mental step to expecting that Indians can and should cross that cultural chasm quickly so that all Brasilians can benefit. One can easily understand how the director of Brasil's Department of Mineral Production could say, "It is not asking too much, then, that they should move a little way off or keep their distance when it is discovered that

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there is iron or gold (on their land) to make Brasil a more prosperous and just place." Treece, 27)

Like most Brasilians, the director of the Department of Mineral Production, really believes he respects Indians. After all, the director is only voicing the logical conclusion of his education which has taught him that Brasil's Indians should be respected, but they are essentially inferior cultures. He had never really learned how a nation acts when respect is a genuine value. That part had never been modeled. He'd never been allowed to act it out in the classroom by trying the FUNAI in a mock trial. He'd never been given an assignment which asked him to evaluate the justice of government or social actions towards Indians. The central story about Indians that he had been taught was respect; he learned it well; his teachers would be proud.

So, the central story, the myth some would call it, serves a useful purpose: it blinds Brasilians to what is happening to Indians, or at least keeps them from feeling the full human and social tragedy of events so they can continue the invasion of Indian land with clear consciences. And educators, thinking they are changing society for the better by teaching their students to respect Indians, aid in the blinding. Thus, the frontier, wherever it is in Brasil, is transformed with roads, airstrips, and mines, and Indian cultures crumble in the onslaught. But many Brasilians can't see the destruction because they have been taught to respect Indians.

NOTE

The last section, "Teaching the Myth," sounds very critical of Brasilian education. It is. If I had time I would be just as critical of U.S. education in regard to the teaching of Native Peoples. As Americas in the hemispheric sense, citizens of Brasil and the U.S. have dealt in similiar ways with the first inhabitants. U.S. teachers are equally guilty of teaching the myth about Indians to insulate children, and probably themselves as well, from guilt. It's a pattern of hiding that has damaged each nation's Indians, and non-Indians alike.

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LESSON PLAN - Unlearning the Myth

Objectives

The student will analyze:

1. the goals of Brasilian Indian policy as stated in the 1988 Consitution.
2. Indian criticisms of the way Indian policy is carried out in Brasil
3. the messages school children receive concerning Indians and the public images of Indians in Brasilian monuments, on money and postcards.
4. the effects of the messages on Brasilian Indian policy.

Time: Two class periods

Materials: Handouts

1. "Indian Rights in the New Brasilian Constitution"
2. "Open Letter from the Union of Indigenous Nations"
3. "Central Stories and Public Images

Method: Class discussion

Procedure:

Day 1:

1. If the teacher has little background in Brasilian Indian history and issues, he/she should read the background notes in this packet before the class.

2. Prior to the class, students should be assigned the handout "Central Stories and Public Images" to read and the questions to answer for homework.

3. Using the questions on the homework sheet, discuss the images of Indians in Brasilian society.

    a. How are Indians viewed in Brasil? Make sure students see there are two conflicting views - the Indian as barbarous savage, and as noble savage.
    b. Closure: Ask students to hypothesize what policies toward Indians the Brasilian government might adopt given these two views. Ask them to hypothesize how the government would define who is an Indian.

4. HOMEWORK: Ask students to read: "Indian Rights in the New Brasilian Constitution" & "Open Letter from the Union of Indigenous Nations," and answer the questions on the accompanying worksheets.

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Day 2:

1. Ask students to examine sections that pertain to Indians in the 1988 Brasilian Constitution.
   a. Using the homework questions as a guide for discussion, ask students what rights/protections Indians receive under the Constitution.
   b. What are the possible Constitional ways those rights might be denied?

2. Ask students to examine the "Open Letter from Union of Indigenous Nations"
   a. The title of the letter gives readers a clue as to how Indians view themselves. Ask students if they see it. (The Indians who wrote this letter saw themselves as leaders of nations within the wider nation of Brasil. They are not states like Amazonia or Bahia, and certainly not wards of the national government, but less powerful and equal nations.) Is this the way the national government sees Indians? Identify the parts of the Constitution that tell you how the national government views its relation to Indians.
   b. Students may have problems with the language. Ex. acculturated and unacculturated, demarked, etc. Go over words that seem unclear and impede understanding.
   c. Ask students what concerns Indians have expressed about the way they are treated by the national government.

3. Ask students to review yesterday's hypothesis about how Indians would be treated by the national government? Do they need to revise their hypothesis given the evidence?

4. Review the public images of Indians. In what ways have the public images of Indians helped form Brasilain Indian policy?
   a. How does the Brasilian government define who is Indian? (Possible answer: As people who live in stone age cultures) How might the definition affect Indians? (Possible answer: Indian lands can be taken legally if Indians adopt even part of the national culture as they must if they are to survive.)
   b. The image shows Indians as barbarous and primitive, but noble savages. Explain how both of these views can justify taking Indian land. (Savage: Indians don't deserve the land because they will not use it fully for the national good. Noble: Government must act as Indian protector, because they are too weak. The government knows what is best for Indians.)

c. Ask students how the duality of views about Indians is expressed in the 1988 Constitution. (Ex. The Constitution says the land is for the exclusive use of the Indians. But it also says the state owns all land.)

5. What can Indians do if they want to keep their cultures more or less intact? Should Indians adopt the national culture? Why/Why not?

6. Closure: Should the government's policies change? Or, are Indians being unreasonable? (When asking students to discuss difficult issues, I find it useful to have them vote with their feet. In other words, identify certain parts of the room where people who share the same view can sit. One part should always be for those who are undecided. If during the discussion a student changes his/her opinion, they are free to also change their seat. The teacher should try to ask what idea changed the opinion.)

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CENTRAL STORIES AND PUBLIC IMAGES

Example #1

In almost the direct center of Sao Paulo, in a public square, there is a vertical monument about 25 feet high. Surrounding the base there is a relief depicting Indians fighting, killing and eating other Indians; the central section shows Jesuit priests bringing the saving grace of Catholicism to the Indians; at the pinnacle stands a graceful female figure in flowing robes carrying a torch held high; she is the order and progress of Catholic Portuguese civilization that brought the Indians out of barbarism.

In one small space, how did Brasilians summarize their view of Brasilian

- history.

- Indigenous Peoples

- themselves.

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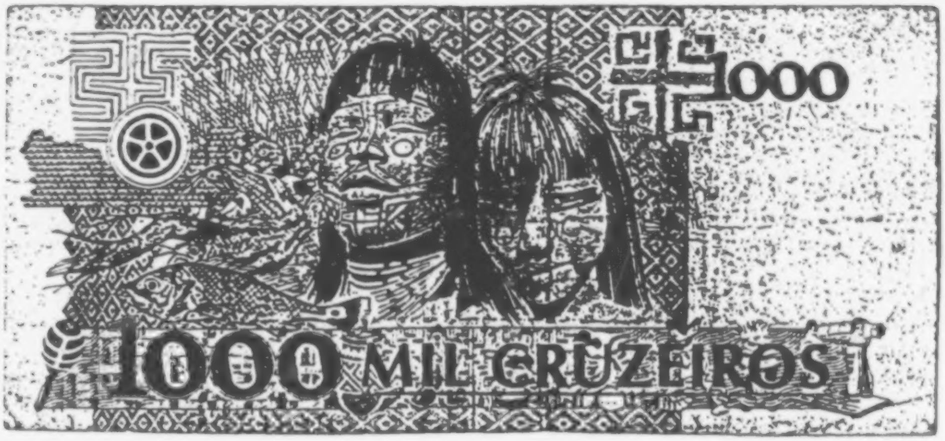
Example #2 - Brasilian Money

1. Examine a U.S $1. What view of themselves and their country do U.S. Americans want to project?

How important is a nation's currency in defining how that nation sees itself?

2. Study the Brasilian 1000 cruzeiro note carefully.



What view of Indians do Brasilians portray?

What might that mean in terms of how Brasilians treat Indians?

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Example #7 – Postcards

1. When businesses create postcards for tourists to buy, what kinds of subjects do they usually choose? What is it that they think tourists want to see about the area?

2. Study the postcards of Brasilian Indians. What view of Indians is being shown to tourists about Indians?

Why do Brasilians want and need to see Indians in this way?

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Example #4 - School Songs

"The Indian is a friend,
Not someone to be afraid of.
Look at little Indians,
and what they are doing today." (Rough translation)

1. When Brasilian educators teach young children this song, what values are they trying to get their students to believe?

How do they want their students to act toward Indians?

2. The education about Indians includes face painting, learning about Indian foods, jobs, housing, etc. as Indians live in their traditional society. It does not include a study of Brasilian history and how Indians were impacted by European immigration, nor does it include the present problems/issues Indians must deal with as their lands are invaded by the national culture.

Given the education about Indians in Brasilian schools, how will adult Brasilians feel about Indians?

How will they act toward Indians?

What criteria will Brasilians use to define who is an Indian and who isn't?

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Indian Rights in the New Brazilian Constitution

The Ecumenical Center for Documentation and Information (CEDI)

In the plenary session of 1 June 1988, Brazil's National Constituent Assembly voted to accept the chapter of the new Brazilian Constitution referring to Indians. This chapter complements other isolated dispositions voted on earlier. The vote was a great victory: although the assembly did not adopt the proposals that the Union of Indian Nations (UNI) and several human rights organizations had submitted to Congress, the new Constitution contains fundamental guarantees for the indigenous peoples of Brazil.

Indians obtained recognition of their original rights to their lands, exclusive usufruct over their lands' natural resources, legal capacity and special protection against forced removal. They won safeguards against the exploitation of subsoils and water resources on their lands. Their cultural rights were recognized, and the National Congress became the guarantor of a new indigenous policy.

The Indians obtained constitutional guarantees of their rights despite the presence of an active and powerful anti-Indian lobby in which interests of private mining companies, the Democratic Rural Union (UDR) and the National Security Council were allied and supported by a bloc of Amazonian politicians composed of parliamentarians from the states of Roraima, Pará, Rondônia and Acre. The constitutional victory also came in the face of an unprecedentedly large and virulent campaign by conservative newspapers.

CONSTITUTIONAL MEASURES REFERRING TO INDIAN RIGHTS APPROVED IN FIRST ROUND OF VOTING

Chapter VIII – "On the Indians" (Title VIII of the Social Order [section of the Constitution])

Article 268

Recognized are the Indians' social organizations, customs, languages, beliefs and traditions, as well as their original rights over the lands they have traditionally occupied. It is the Union's [State's] responsibility to demarcate, protect and to ensure respect for property on Indian lands. The use of water resources, including hydroelectric capacity, and the research and mining of mineral riches on Indian lands may only be undertaken with authorization of the National Congress following Congress's consultation with affected communities. These communities are assured participation in the results of the mining according to law.

Article 269

Lands traditionally occupied by Indians are destined for their permanent possession, allowing the Indians exclusive usufruct over the soil, river and lake resources that exist on them.

Paragraph 1 – Lands traditionally occupied by Indians are those that they inhabit permanently, those utilized for their productivity – including those indispensable to the preservation of the environmental resources necessary for their well being – and those necessary for their physical and cultural reproduction according to their uses, customs and traditions.

Paragraph 2 – The lands traditionally occupied by the Indians are inalienable and non-transferable, and the rights concerning them are imprescriptible.

Paragraph 3 – The removal of indigenous groups from the lands that they traditionally occupy is forbidden except *ad referendum* by the National Congress in cases of catastrophes or epidemics that threaten Indian populations and except in cases concerning the interest of national sovereignty following a deliberation of the National Congress. In any case, the Indians' immediate return is guaranteed once the threat has waned.

Paragraph 4 – Those acts intended to occupy, dominate and possess the lands that are classified according to Paragraph 1 of this Article, or those intended to exploit the soil, water and lake resources that are on these lands are null, extinct and devoid of juridical effect. The relevant public interest according to the dictates of a complementary law is reserved for the Union. The nullity and extinction to which this paragraph refers do not give a right to take action against or seek indemnification from the Union, except for the improvements made on land that are derived from a good-faith, lawful occupation.

Paragraph 5 – The dictates of Paragraph 3 of Article 203 do not apply to Indian lands.

(Paragraph 3 of Article 203 – The State will favor the cooperative organization of prospector activity, taking into account the protection of the environment and the economic/social development of the prospectors. Cooperatives will have priority in authorizing or conceding to research and extraction of resources in minable areas wherever they may be, and in those places they will be fixed lawfully according to Article 23, Insert 24.)

Article 270

The Indians, their communities and organizations are legitimate parties able to take legal action in defense of their interests and rights. The Public Minister will mediate in all stages of the case.

Date Voted: 1 June 1988

The Vote: 497 in favor, 5 against, 10 abstentions

Isolated Measures

Article 21 – Included in the goods pertaining to the Union are the lands occupied permanently by the Indians.

Date Voted: 7 June 1988
The Vote: 387 in favor, 11 against, 6 abstentions

Article 23 – The Union has the exclusive right to legislate over indigenous populations.

Date Voted: 6 June 1988
The Vote: 334 in favor, 2 against, 3 abstentions

Article 27 – Lands of extinct Indian villages pertain to the States. (The vote was for the modifying amendment of Senator Mario Covas.)

Date Voted: n.d.
The Vote: 250 in favor (without quorum), 188 against, 17 abstentions

Article 58 – The National Congress can exclusively authorize the exploitation of mineral resources in Indigenous Lands (amendment of Rubem Figueiró – PMDB/PE). The amendment modifies that of Nilson Gibson – PMDB/PE, which strikes "authorize" and substitutes "supervise and control."

Date Voted: 16 March 1988
The Vote: 399 against, 35 in favor, 13 abstentions

Article 131 – Federal judges are to preside over and judge disputes concerning indigenous rights.

Date Voted: 6 April 1988
The Vote: not available

Article 152 – Judicial defense of the interests and rights of the indigenous populations are institutional functions of the Public Ministry.

Date Voted: 12 April 1988
The Vote: 350 in favor, 12 against, 21 abstentions

Title VII – Of the Economic and Financial Order

Chapter I – On General Principles, Intervention of the State, the Regime of Property, Subsoils and Economic Activity

Article 205 – Deposits, mines and other mineral resources, including hydroelectric potential, constitute property distinct from the soil. They are for industrial exploitation and use while pertaining to the Union. The concessionary or authorized party receives as property the product of the mine.

Paragraph 2 – The exploitation of hydroelectric potential and the mining of mineral resources may only be undertaken with an authorization or concession of the Union, acting in the national interest, and by Brazilians or Brazilian enterprises with national capital. Mining and hydropower tapping must be undertaken according to the laws that define the specific conditions regarding such activities within the confines of indigenous lands or on the frontier.

Date Voted: 28 April 1988
The Vote: 343 in favor, 126 against, 17 abstentions, 73 absent

Chapter III – On Education, Culture and Sports

Article 244 – Regular instruction will be administered in the Portuguese language, with the assurance to the indigenous communities that their own languages and learning processes will be utilized in fundamental education.

Article 251

The State will protect the manifestations of popular, indigenous and afro-Brazilian culture – as well as the manifestations of other cultures – that have participated in the Brazilian civilizing process.

Date Voted: 19 May 1988
The Vote: 433 in favor, 2 against

Transitory Measure (not yet voted on in plenary sessions)

Article 26 – The Union will finish, within five years, the demarcation process of Indian lands.

Article 26 (The substituting amendment of "the Centrão") – The Union will finish, within five years, the demarcation process of Indian lands. A complementing law will regulate this measure.

Article 26 (Differing amendment of Deputy Eraldo Trindade, PFL/AP, of number 2P 01445-3) – Public Power will, in the time span of five years following promulgation of this Constitution, demarcate the lands occupied by the Indians that are as yet undemarcated.

Other Measures Important to the Indigenous Question

The following measures, referring to the environment, were approved (Title 8, Chapter 6); standing out was Article 262, Paragraph 1, IV, Paragraphs 2 and 4:

Article 262

Paragraph 1 – . . . it is incumbent upon Public Power: . . . IV – to lawfully require, before installing a work or activity that will potentially cause significant damage to the environment, an environmental impact study that is given publicity.

Paragraph 2 – Those who exploit mineral resources are obligated to recuperate degraded environment in accordance with the technical solution lawfully required by the public organ.

Paragraph 4 – The Amazon Forest, the Atlantic Forest, the Mountains of the Sea [*Serra do Mar*], the Matogrosso Wetlands and the Coastal Zone are of the National Patrimony; their lawful utilization will be undertaken in conditions that ensure the preservation of the environment and its natural resources.

[Editorial note: Now, in the second round of voting in the Plenary, only suppressive amendments or amendments that render the constitutional text consistent may be presented. It is probable that political conditions will not exist to overturn constitutional provisions that were voted on massively in the first round.]

INDIAN RIGHTS IN THE NEW BRASILIAN CONSTITUTION

Directions: As you read the homework assignmnet, answer the questions below.

1. What rights did Indians receive in the 1988 Brasilian Constitution? List them.

2. What rights can be denied Indians under the Constitution?

3. How might Brasilians justify the denial of Indian rights?

Open Letter from Union of Indigenous Nations (UNI-North) to the Coordinators of PMACI and Representatives of the Inter-American Development Bank (IDB):

We would like to relate our opinions and preoccupations regarding the Environmental and Indigenous Communities Protection Plan both to its Brazilian coordinators as well as to the representatives from the Inter-American Development Bank.

We will not accept that our lands be demarcated as "indigenous colonies" because we do not agree with decree law 94.946/87. This law divides Brazilian indigenous peoples into two categories: "acculturated Indians" and "non-acculturated Indians," placing the former in colonies and the latter in indigenous areas.

This attempt to distinguish between Indian peoples is one more attempt to deny us our cultures, alienate us from our lands, and threaten our survival. If we speak our own languages and celebrate our own ceremonies within our traditions, why would we be considered "acculturated Indians" and forced to live in colonies? What rules will the government use to determine if an indigenous community is acculturated?

We fear, and rightfully so, that this notion of an "indigenous colony" was decreed to diminish our land rights and to facilitate the exploitation of the resources found in them which, according to law 6001/73, rightfully belong to our communities. The Pari-Cachoeira indigenous area, where the first "Indian colonies" are being implanted, is a good case in point. In the first instance this area was delimited with 1,100,000 hectares. Now it has been reduced to three colonies with a total of 480,000 hectares. Likewise, the Alto Purús indigenous area, which was already demarcated by the Kaxinawá and Kulina Indians who live there, runs the risk of becoming much smaller should it be demarcated as an "indigenous colony."

We do not accept the notion of "indigenous" colonies because this is a mechanism that will open our lands to exploitation by mining and lumber companies. Without these commercial interests, it would not have been necessary to proclaim a decree law changing our indigenous areas into colonies and dividing our people into two types of Indians. We believe that this decree represents a continuation of the persecution of our communities. A large and heavy black cloud is passing, once again, over our heads just as during the invasion of our territory and enslavement of our people in the past. We managed to survive before and we will manage again, provided that our forests are not destroyed.

We would also like to tell the PMACI Coordinators that we do not trust the present administrators at FUNAI who have permitted lumber companies to clear forest in indigenous areas throughout our region.

In 1986, the Marmude Cameli company invaded the Kampa indigenous area on the Amônea River in Cruzeiro do Sul, Acre. It cut down 600 cedar and *agoano* trees. With heavy machinery and tractors, it removed 550 *toras* of wood, opened up a road and scared all the game away. Before invading the area, Mr. Orlei Cameli, representative and partner in the lumber company, sent a letter to the FUNAI superintendency in Manaus. FUNAI took no preventive measure. Because of his tacit consent, FUNAI superintendent Mr. Sebastião Amâncio da Costa is facing an inquiry with the Federal Police in Rio Branco, Acre.

Another good reason for our mistrust of FUNAI authorities is the proven theft of 2 million of the 5 million cruzados that FUNAI received from the Calha Norte Project.

We also do not trust FUNAI in Rio Branco; it does not have the respect of local indigenous leaders. During the Week of the Indian (15 to 21 April 1988), we held our VI Regional Indigenous Assembly. FUNAI administrator Mr. Eslowacki de Assis sent in the federal and military police of the state to scare and threaten our indigenous leaders and communities who were peacefully discussing our problems. This same FUNAI agent came to Acre to divide our indigenous movement, set one Indian against another, and persecute pro-Indian organizations that have helped us during the past 10 years. For example, he called for an end to the training of public health workers organized by UNI and the Pro-Indian Commission of Acre and for the firing of the pro-Indian people at FUNAI with whom we have maintained good contacts

To the Representatives of the IDB:

We want our lands demarcated as indigenous areas and not as "indigenous colonies." We would rather no demarcation whatsoever take place than to have our areas demarcated as colonies.

We believe that to demarcate our lands as colonies would be a breach of the contract between the Brazilian government and the Bank, because the decree concerning colonies was proclaimed after the contract's signing.

We are not, however, against the paving of Highway BR-364, which is important for the State of Acre. Nor are we against the PMACI which should be a plan for the *real* protection of our communities and forests. But we wish to emphasize that these "indigenous colonies" threaten our communities. Our peoples, along with the rubber tappers, have used and sustained the forest; we have not destroyed it. Yet the government, because of pressure of large companies, has adopted a policy of exploiting the forests and mineral resources, even those found in Indian lands. We support ourselves by rubber tapping and collecting Brazil nuts and many other products of the forest. Our use of the forest is quite different from that of the government or the big companies who wish to develop it through colonization. We greatly respect the natural forest, for if the forest were to disappear, how would we live? The forest is our life. Furthermore, we are not against progress. We are against the destruction of the forest, however, because we believe that it is very rich and that it does not contain only one or two valuable products. We do not accept these "indigenous colonies" because our lands are very rich rubber tapping zones.

We would prefer that PMACI resources be used for health assistance, education and economic support for our communities and that they not be used for demarcation of "indigenous colonies." If the IDB accepts these colonies on our lands, the institution will be denounced around the world.

We do not wish to be accused of destroying PMACI. For this reason, we present this proposal as a starting point for negotiation. We wish to negotiate by bringing together members of the 23 indigenous areas in the State of Acre and the 37 in the State of Amazonas. We hope that the resources of the PMACI will also be used in accordance with the suggestions presented at our "Fifth Indigenous Assembly of the Western Amazon Held at Yawanawá Village of the River Gregório" in September 1987. Also, we want the Bank to set up a team of people to supervise all the actions of the PMACI which will include representatives chosen by the Union of Indigenous Nations (UNI-North) and the National Council of Rubber Tappers.

This document was already sent last year to both PMACI Coordinators and the Representative of the IDB in Brazil.

Signed and sent from
Rio Branco, Acre
1 May 1988

Those who are signing this document are the Coordinators of UNI-North, chosen to represent all of our communities in our last Indigenous Assembly, along with Indian leaders present at the meeting with the Coordinators of the PMACI and Representatives of the IDB.

José Severino da Silva Manchineri
Coordinator of UNI-North
Manoel Roque de Souza Yawanawá
Coordinatoir of UNI-North
José Osair Sales Siã
Kaxinawá Leader
Jordan River, Acre
Leôncio Miguel de Lima
Apurinã Leader
KM-124, BR-364, Poça do Acre, Acre
Mário Domingos
Kaxinawá Leader
Aldeia Fronteira, Upper Purús, Acre
Francisco Lopes da Silva
Kaxinawá Leader
Kaná Recreio, Upper Purús, Acre
Alberto Cezar
Kaxarari Leader
Kaxarari Indigenous Area, Rondônia, Amazonas
Militão Brandão
Katuqui Representative
Morada Nova, Feijó, Acre
Mário Cordeiro de Lima
Poianáua Leader
Seringal Barão, Mâncio Lima, Acre

Translated by Biorn Maybury-Lewis.

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OPEN LETTER FROM UNION OF INDEGENOUS NATIONS

Directions: Study the terms below. Next, define the vocabulary. Finally, read the letter and answer the comprehension questions on the back side of this page.

Terms

1. IDB - Inter-American Development Bank loans money to poorer nations for projects which would help a large number of people, such as a regional health service, a dam, or an electric plant.
2. PMACI - The Environmental and Indigenous Communities Protection Plan is an agency within Brasil's government whose job it is to protect both the environmret and Indian peoples as their areas are economically developed by non-Indians.
3. FUNAI - The National Indian Foundation is a part of the Brasilian government's Department of Justice which is charged with bringing Indians into the national culture, and also helping them protect their lands and cultures.

Vocabulary

1. demarcate

2. indigenous colonies (Look up both words and put the meanings together.)

3. acculturated Indians

4. non-acculturated Indians

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Comprehension Questions

1. What specific complaints do these Indians have about the way PMACI is fulfilling its role as protector of the environment and Indians in this development project?

2. Why is this letter being sent to the IDB?

3. Why don't these Indians trust the FUNAI?

4. What are these Indians NOT against?

5. What do they want to happen?

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BLACK WOMEN IN BRAZIL

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Black women in Brazil like their sisters in the United States face a myriad of problems rooted in slavery and racial distinctiveness. As in this country problems of family disintegration, poverty, and racial discrimination dog their paths. But in Brazil the lack of access to education, the chief stepping stone to upward mobility, adds additional problems as well as the traditional aura of "machismo" that allows for male dominance. While black Brazilians do find themselves culturally validated, politically and econonomically they are only marginal players, and lack separate institutions such as a powerful black press, traditional universities like Howard or Hampton, or nationally organized religious groups. (This report purposely avoids the term African-American because as Latin Americans have pointed out the term suggests that persons living in the United States consider themselves the only "Americans.") Because Brazilians do not classify mixed bloods and black, it is difficult to arrive at the percentage of blacks in Brazil. On the otherhand, a Brazilian scholar describes the country as being the largest non-white country outside of Africa. Unofficial estimates suggest that about 40% of Brazilians listed themselves to Census takers as either brown or black, with the greatest number considering themselves brown, or mixed. [1]

Even in 1993 few nationally prominent role models surface from the past whom Black Brazilian women can hope to emulate

There are few nationally recognized figures like Phyllis Wheatley, Sojourner Truth, Harriet Tubman or Ida B. Wells to emulate. With few exceptions this is also true for historical male figures. This is partially explained by the fact that Brazil has tried to underplay race and mulattoes have not been identified as black. If in the United States, people of mixed blood, such as Booker T. Washington, Frederick Douglass and Benjamin Banneker remained racially unclassified, the face of black history would change dramatically.

This does not mean of course that individual states and communities were dereft of black women leaders, past and present, some of which will be acknowledged in this report. It does suggest, however that information concerning such women lacks written preservation. Their deeds are remembered through oral tradition and local celebrity.

In a booklet detailing the accomplishments of Benedita da Silva, currently serving as the first black woman Federal Deputy (the legislative branch corresponding to the United States House of Representatives) four other outstanding black women are also listed.[2] They include four women from earlier centuries: Clementia de Jesus (born around 1898) who introduced the musical blending of African and Catholic traditions; Mae Menininha, an advocate and practitioner of African traditions in Brazilian religious life; Louiza Mahin, (born 1812) a revolutionary and mother of Luis Gama, famed lawyer who continued her liberation struggle; and Rainha Tereza do Quaritere, (Queen Theresa of Quaritere) eighteenth century leader of a quilumba, or settlement of escaped slaves.

Da Silva personifies such women because she herself rose from the slums to became a politician of national stature by sheer determination, talent and ambition. In the Fall elections of 1992 the Federal Deputy narrowly missed becoming Mayor of Rio. While several contributing factors arose, many believe she met defeat primarily because of last minute television programs depicting hordes of favela (slum) dwellers descending upon Rio's beaches to rob tourists and sunbathers. Any threat to tourism threatens an important segment of the city's economic interests and sends quivers down the spines of merchants. As in the United States, "crime has a black face" and the propaganda techniques effectively worked against da Silva's Worker's Party campaign.

Da Silva related in an interview (Brasilia, July 1993) that she had risen from cart pusher in the market places, to houseworker and nurses' assistant. Before assuming her present legislative post, armed with a college degree, she gained employment as a a social worker. Her move from a smaller town in the state of Minas Gerais enabled her to engage in self-education and begin her climb to upward mobility. She is one of fifteen children from a peasant family.

Da Silva sees a great need for the raising of racial and gender consciousness, but notes that women have made greater strides than blacks in recent years. She decries the lack of opportunites for black women to gain access to education that would lead to economic and social upward mobility. Jn her own case her nurses' assistant job opened other doors for opportunity. The deputy pointed out that few black women serve as nurses, and being a nurses' assistant is a top job for many such women. Today she continues to live in a Rio favela and to speak for the most powerless. The 51 year old grandmother punctuates her passionate pleas for racial and gender equality with ready smiles and easy laughter. Tall and imposing, Benedita, as she is affectionately termed, also rallies behind racial, women's and children's issues. For instance she does not believe that sterilization of poor women is the final answer to their problems, but advocates broader changes in economic, social and racial issues..

Keenly aware of the marginalization of her Brazilian counterparts the Deputy realizes the need to study foreign languages in order to communicate with her peers in other countries and plans to take English language classes at her own expense. Again she points to educational deprivation as the leading cause of limited opportunities for Brazil's black women. Da Silva has visited the United States and in 1984 participated in a Ford Foundation project that sought to acquaint black Brazilians with their United States counterparts.

Perhaps we can get another clue to Benedita da Silver's values by the exclusion of a popular folk heroine, Chica da Silva, from the booklet mentioned above, *Toque de Mulher Negra, (The Touch of a Black Woman)* which spotlights the deputy. The failure to mention Chica da Silva perhaps indicates Benedita's desire to move beyond old stereotypes to women whose political influence stems from more legitimate sources. In the eighteenth century during the height of slavery Chica was acclaimed as one of the most politically influential women of her time. The attractive mulatto served as the brazen mistress of a white tax collector who established her in a sumptuous mansion in the state of Minas Gerais. Her fame is enshrined in folk songs still being sung today. For a while she operated a private theater which presented the classical repertory of the times.[3] Correspondingly, Benedita's story which lists only six notable Black women also includes one non-Brazilian, Winnie Mandela, with whom the deputy obviously identifies.

The best known black woman of all times is Carolina Maria de Jesus, (born 1914) also included in da Silva's short list of notable black women. De Jesus' diary published in 1960 details the stark terror of Sao Paulo slum life and her struggle to rear three children without a traditional job or male support.[4] Unmarried and with only two years of schooling she supported her three children by collecting scraps of cloth, metal and piles of papers which she sold to junk dealers. Hunger which she characterized as the real slavery kept her in its clutches. Her cries seldom focus on racial or gender issues, but on the universal plight of slum dwellers throughout the world.

When her book hit the stands the first printing of 10,000 was sold out in three days in Sao Paulo alone. In less than six months 90,000 copies were sold in Brazil and two years later remained a best seller and required reading in sociology classes.

Early in the 1960s the Sao Paulo Law University made her an honorary member, the first person without a university education to achieve this distinction. She moved from the favela, spoke before college classes, and was able to wear nice clothes and eat at good restaurants. Now deceased, de Jesus allegedly suffered financial reversals and emotional problems during the final years of her life.

The following excerpts from her diary suggest the intensity and poetry of her expressions in describing an existence without plumbing, glass windows, adequate food or hope:

> *May 19, 1958:* At 8: 30 that night I was in the favela breathing the smell of excrement, mixed with rotten earth. When I am in the city I have the impression that I am in a living room with crystal chandeliers, rugs of velvet and satin cushions. And when I'm in the favela I have the impression that I'm a useless object, destined to be forever in a garbage dump.[5]
>
> *May 20, 1958:* I'm one of the discarded. I'm in the garbage dump and those in the garbage dump either burn themselves or throw themselves into idle ruin. [6]
>
> *May 27, 1958* The daze of hunger is worse than that of alcohol. [7]
>
> *November 22, 1958* I have to admire those souls in the favela. They drink because they're happy and drink because they're sad. Drink here is a comforter, in the sad as well as glad moments.
>
> *February 15, 1959*: Poor man. He killed himself because he was tired of suffering from the cost of living.[8]
>
> *June 2, 1959:* No more do you see buzzards flying the river banks, near the trash. The unemployed have taken the buzzards place.[9]

De Jesus, story is spectacular in its telling while the rise of most mature women from stark poverty is less dramatic. Efigema dos Santos, president of a black cultural restoration group in Ouro Preto, Minas Gerais offers an interesting example. (Interview, July 18, 1993) At 45, she has six children and a grade school education. One of her three daughters has Downs Syndrome. Dos Santos supports herself by selling clothes and says that she is a friend of Benedita da Silva's. While many middle class blacks consider her as "radical" she dreams big dreams for building child care centers where children could learn black culture, while also respecting whites. She hopes to land corporate or government support and states that her group has already received some donations from the United States.

Dos Santos acknowledges that black consciousness is more advanced in Bahia than in Ouro Preto. She discloses that most of the blacks in her area are descendants from South Africa, Mozambique and Angola. Her maternal grandmother came from Mozambique and her paternal grandmother from Angola.

The grassroots activists pointed to education, health, racial discrimination and violence and the most pressing problems facing black women in Brazil. Health issues are concentrated on the prevention of vaginal and breast cancer among women. Her group meets every two weeks with pregant women to educate them in pre-natal care. She mentioned sickle cell anemia, high blood pressure and sugar diabetes as significant illnesses facing the women in her community. Dos Santos noted that Ouro Preto's first midwife was black and that midwives still serve in rural communities. Midwives delivered her 23-year-old son, but the others were born at home. While she is glad women presently have access to birth control, she doesn't agree with mass sterilization, feeling that women should be able to make their own decisions.

In Ouro Preto, a young female engineer also shared her feelings about black women in Brazil. (Interview, July 19, 1993) A beautiful mulatto, Andrea Goncalves Rodriques believes that color is not very important in Brazil and that in her social life race is not a big issue. A native of Ouro Preto, Rodriques also reports no unpleasant racial experience while living as a child in Miami and California. Now studying for her master's degree, she feels that professional black women are generally paid less than others. Also because of inferior education, most black women are relegated to lesser jobs in her area.

Among women's issues she mentioned sexual harrassment and salary. She acknowledged familiarity with the Anita Hill case but said it has little impact in Ouro Preto where women subjected to such indignities simply moved on to other jobs. She also noted that the 1985 Constitution outlawed sexual harrassment and that black women were not particularly vulnerable. In big cities like Rio and Sao Paulo women take these matters to court.

Conversely in Ouro Preto a young high school girl who recently returned from a California exchange student program, found the United States system of racism more bearable than Brazil's. (Interview, July 20, 1993). Jessica Maier hopes one day to return to the United States. She reports that North American attitudes towards race made her less vulnerable to hurtful experiences because North American prejudice did not take her by surprise. The young student also felt her the United States offered better opportunities for a nice boyfriend.

In Brazil, once while visiting her white grandparents' apartment in another town she was chided for not taking the service elevator. Such stories of tanned persons being mistaken for servants and consequently berated for using the regular elevators abound. Last Spring a widely publicized elevator incident involved the the daughter of the black governor of Espirito Santo. In the course of the exchange, a woman told the young student, Ana Flavia that the main elevator was only to be used by apartment dwellers which did not include the poor nor blacks. In the heat of exchange, the woman told Flavia that she was not even fit to be a maid. When the girl stated that the older woman did not realize to whom she was speaking, the woman's son countered: "Shut up or I will put my hand between your legs. " His assertions of power bespoke racial, class and gender assumptions.

In Bahia, a mostly black state, such prejudicial incidents would seldom occur. Throughout Brazil, Bahia is regarded as the repository of its cultural traditions, mostly rooted in slavery. Once a plantation and migration center for blacks, it continues to serve as the hub of Brazilian traditions and annual carnival festivals. Bahia is the capital city of the state of Salvador, but the two are often used interchangeably. Bahia is 70-80% non-white, second only to Lagos, Nigeria as home for largest number of blacks throughout the world.

In an interview, (July 9, 1993) two young Brazilian school teachers accompanied by a transplanted Black Californian who taught in the same school, shared their attitudes and experiences relating to black women in Brazil. These were Ivanete Sampaio and Raimunda Fiais of Salvador, Bahia and Tyrah Young, a San Francisco activist. Fiais has administered programs on political consciousness, and is manager of an Afro-Jazz Group that performed in the United States last Spring. Also a political activist, Sampaio served as a translator in the Word Wide Anglican Encounter--Ecumenical Decade Churches in Solidarity With Women" held in Brazil for a week last Spring. While still in high school she participated in a seminar "Recent Female Issues," sponsored by Johnson and Johnson in 1981.

All three articulated the sexism and racism compounded by grinding poverty they saw as rampant in Brazil. Like several other lecturers and interviewees they found that the job requirement of "good appearance" as a code word for "whites only." They also regaled, again like others, the low wage and status of school teachers in Brazil, with a $100 a month average salary. Since some schools meet only in the morning and others in the afternoon, some women assume two jobs to make ends meet. Teaching along with nursing assistants offer the most non-menial jobs for black women.

They also decried the lack of police protection and higher infant mortality rates among the poor. In answer to a question the teachers felt that many young women moving from the country into large cities were often driven to prostitution because of the lack of other opportunities. There are few programs that provide inexpensive lodging for single women, such as YWCA's which helped shelter such women during migration periods in the United States earlier in this century. Similarly as in the United States, before black women were admitted into industry in large numbers, the bulk of black women are in domestic service, often as live-in maids. Observers do notice, however, more uniformed police women and street cleaners in Brazil than in the United States.

Fiais and Sampio represent a new breed of Brazilian women highly attuned to racial, class and gender issues. In 1993 Fiais accompanied her musical group to the United States and Sampio visited Europe. Both are fluent in English and hope to earn advanced degrees in the United States. They believe advanced education would enable them to better serve Brazil's poor whom they seek to empower.

CONCLUSION:

The parallels in traditional and current problems facing black women in the United States and Brazil is astounding. Because the United States is more industrialized and racial issues clearer cut, some obvious differences appear. Yet the differences seem to lie in degree, not substance. As Black women in Brazil continue to raise their consciousness around gender and racial issues their voices and plights will be heard throughout the hemisphere. With the election of Da Silva to the House of Deputies the possibilities of their political power is easily recognizable.

Unfortunately the historical role of women in religion will have to wait for a future paper, but they are everywhere present and significant especially in Salvador. Another paper would also address sociologic implications of the double discrimination faced by black women along with their in more recent contributions to artistic developments in the entertainment media.

ENDNOTES

[1] Abdias do Nascimento. *Brazil, Mixture or Massacre*, Dover, Massachusettes, 1989, (originally published by author, 1979) 8.
[2] Camara Dos Deputados. *Toque De Mulher*, Brasilia, Brazil, Centro De Documentacao Enformacao Coordenacao De Publicacoes: 1992.
[3] Carolina Maria de Jesus, *Child of the Dark*, New York: Dutton, 1963.
4 Ibid., 38.
5 Ibid., 39.
6 Ibid., 45.
7 Ibid., 120.
8 Ibid., 53.
9 "A Cinderela Negra" *Veja*, July 1993, 66-67.

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Martha H. Brown
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URBAN SQUARES IN BRAZIL: A TYPOLOGY

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Urban squares, or praças, have been a visually distinctive and functionally important element in the streetscape of Brazilian cities since the beginning of the colonial era. Unlike the Spanish, however, the Portuguese did not establish for their New World settlements, at least early on, a prescribed geometric plan that focussed on a centrally-placed plaza. Consequently, urban form and internal structure evolved quite differently in Brazil than in Spanish Latin America (Hardoy 1975, 36-44; Smith 1955). This included a somewhat different conception of the role of public squares as foci of colonial urban life (Borah 1972, 37). In this respect, two eminent historians (Lockhart and Schwartz 1983, 230) have suggested that:

> "A visitor to Brazil from Spanish America in the late sixteenth century might have been struck by the lack of a dominant central plaza in the urban centers. Brazilian cities had large 'squares,' but there were many of these praças, usually one in front of any large building, and the square in front of the Jesuit College might be just as impressive and just as important as that before the governor's palace or the town hall."

Although there is convincing evidence that by the 18th century, and perhaps earlier in some new Brazilian towns, convergence toward the

Spanish-style gridiron form with a dominant central praça had occurred (Delson 1979; Reis Filho 1968), it seems clear that urban squares were functionally if not morphologically different in Brazil than in Spanish America (Marx 1980, 50).

Undoubtedly, the role and appearance of Brazilian praças have evolved over time as social conventions and concepts of urban design have changed. These kinds of evolutionary modifications in form and function have, in fact, been observed in Spanish American plazas (Arreola and Curtis 1993, 133-143; Gade 1976; Webb 1990, 99-112). It seems only apparent that as Brazilian cities have grown and fragmented spatially, and that as opportunities for the privitization of social activities has increased with modernization, that the role of urban squares should change. Yet, while they may no longer be the uncontested hubs of public life, their status remains important in the system of urban parks and public gathering places. Moreover, at least for the older squares, their historic and symbolic value as part of the national and urban patrimony is becoming increasingly recognized as rampant urban growth and change have destroyed so much of the cities' material legacy (Franco 1993, 9).

This paper reports on the findings of a field survey of nearly 100 praças in various cities throughout Brazil, ranging from the largest metropolises in the country to secondary urban centers. It offers, in preliminary form, a seven-component typology of contemporary squares. The goal is not to develop an exhaustive taxonomy, but rather to suggest how praças can be grouped and classified by their prevailing function or use and landscape character. It draws upon, in inspiration if not exactly in nomenclature, previous scholarly attempts to classify urban squares, including the efforts of StÜbbens (1924), Zucker (1959), Krier (1975), Trieb (1977), and Kostof (1992). This typology, the first devoted exclusively to Brazilian urban squares, is intended to be used as a theoretical construct to establish differences and similarities, congruence and variation from the norm, between these important public spaces. In the process, it should shed light on the diversity of use and form of urban public places that characterize the contemporary Brazilian city.

The Typology

The following seven-element typology was generated after nearly 100 *praças* had been examined in the field. Detailed sketches were drawn and accompaning descriptions made of more than 50 of these squares. The classification of an individual *praça* on the basis of this typology, however, may be problematic in that considerable overlap among the various categories frequently exists. Thus, in the real world, since a *praça* may perform a variety of functions, assignment to a particular class may involve a measure of subjectivity, even arbitariness. Nevertheless, as an ideal, the following seven cateogies were identified.

1) *Principal-Church Praça*. In the hierarchical organization of the Catholic Church, whose authority during the colonial era rivaled and at times exceeded that of the government, each settlement had a designated principal church, known as the *Igreja da Matriz* or *Igreja da Sé*. Most commonly, these structures where fronted by a square, usually called the *Praça da Matriz* or *Praça da Sé*. Occasionally other

terms were employed, such as terreiro, as in the Terreiro de Jesus in Salvador da Bahia, one of the oldest urban squares in Brazil.

Because of the continuing significance of these churches, both as religious centers and as historic structures, coupled with their central location in the core of the city where open space is at a premium, the principal- church squares remain important public places. On a periodic basis, they are the settings of various religious and secular celebrations and activities. More importantly, they perform a variety of daily functions, serving pedestrians, shoppers, and commuters as a kind of social concourse and place of respite. In addition, they often serve as important public transit nodes, not infrequently as the focal point of the system. In São Paulo, for instance, the Praça da Sé is at the intersection of the two main Metro subway lines. Whereas in Salvador the Praça de Sé, which is located on one side of the Cathedral Basílica, has been converted entirely to an open-air bus terminal, one of the city's busiest. This transit function, of course, increases the volume of foot traffic in and around the squares, and thus enhances their functional significance as public places.

Given the crowds they attract and the volume of passersby, many principal-church squares have developed a significant market function, offering a variety of low-order goods and services. Food, beverage, and lottery vendors are common, but many also support arts-and-crafts merchants, book and magazine stalls, shoeshine stands, photographers, and typists. Indeed, commercial activities may literally dominate the space, including some of the country's most historic, such as the Praça de Sé in Olinda and the Terreiro de Jesus in Salvador. In some places, such as the Praça da Matriz in Manaus and the Praça da Sé in São Paulo, commercial activities are spatially organized by function; shoeshine stands, for example, are located in one place while food vendors are found in another.

In their design and landscape character, the principal-church squares, especially the older ones, tend to be rather open, simple and even austere spaces. This reflects the traditional colonial pattern, which is clearly evident in historic photographs, drawings and other illustrations, such as the detailed and evocative depictions of Rio de Janeiro in the early 19th century by the noted French artist, Jean Baptiste Debret (Debret 1978; Dunlop 1965). Most often these historic praças are predominantly or even exclusively paved spaces with only a minimum of landscaping, usually no more than tree plantings. Other decorative or commemorative features, such as statues, busts, plaques and fountains are also limited. In newer principal-church squares, however, such as Manaus's Praça da Matriz, these spaces may be quite park-like with lush landscaping and contain a variety of both sacred and secular commemorative elements.

2) Main Civic Praça. In most Brazilian cities, squares were established adjacent the main government building or complex. Although occasionally the main church and state structures shared the same praça, as was the pattern for the plaza mayor in Spanish America, often they existed as spatially and symbolically separate entities -- two different squares. (Yet, importantly, both conveyed the architecture of power.) Not infrequently, the main civic square was fronted by a church, but not the principal cathedral. In any case, the main civic praça was historically an important public gathering

place where business and social activities were conducted amid the trappings of power and authority. During the colonial period, the Portuguese would erect in this site the _pelourinho_, an ornamental column, which served as a symbol of their sovereignty; it also was used for the public display of justice, serving, among other functions, as a whipping post or pillory. In some of the cities, including several of the most historic, the term _largo_ -- meaning a widening or lateral expansion of a principal thoroughfare -- was used to designate the main civic _praça_. Notable examples include the _Largo do Pelourinho_ in Salvador and the _Largo do Carmo_ (present _Praça 15 de Novembro_) in Rio de Janeiro.

In design and landscape character, the main civic _praça_, as a collective, has evolved in quite profound ways, much more so than has the principal-church square. Originally, it too was an open, austere, cobbled-stone space with few decorative elements. Outstanding examples of this traditional pattern still exist, however, including the _Largo do Pelourinho_ in the _cidade alta_ quarter of Salvador, and the _Praça Tiradentes_ in Ouro Preto. Beginning in the second half of the 19th century, and accelerating after the turn of the century, these main civic squares were typically converted into garden-parks with elaborate, intricate, and beautiful landscaping schemes. This profound change was fundamentally a consequence of European, especially French, influences. At this time, particularly in Rio de Janeiro, the concept of modernization was closely associated with the Parisian ideal (Needell 1983). In terms of urban design, such influences included the building of broad boulevards, the placement in public areas of classical-style statuary and fountains, and the beautification of urban parks and squares. This "greening" of the main (as well as other types of) praças often incorporated a criss-crossing pattern of paths and walkways that focused on a central, usually circular space where such features as bandstands, pavilions, fountains or ponds might be built. These influences were not unique to Brazil, however. Indeed, they diffused over the whole of Latin America, perhaps beginning in Mexico City during the reign of Emperor Maximilian in the mid-1860s (Arreola and Curtis 1993, 136-138). Regardless of location, these elements of European-inspired garden-park design were considered symbolic of opulence, urbanity and cosmopolitanism.

Within Brazil itself, an individual who has contributed greatly since the mid-1930s to the aesthetic evolution of garden-park squares is the renowned landscape architect, Roberto Burle Marx (Motta 1986; Rizzo 1993). Trained as both a painter and a landscape architect, and having studied in Europe as well as in Brazil, Burle Marx interjected an artistic approach that incorporates geometric forms and the concept of symmetry with a focus on tropical nature, especially flora; the results are uniquely Brazilian. His first work on squares was in Recife in 1935, when he designed the gardens for the Praça da República, the water gardens of Praça Casa Forte as well as the square containing the Bemfica cactus gardens. He since has been involved in the original design of many new urban squares as well as the renovation of others in several cities.

Throughout urban Brazil this garden-park format dominates the main civic squares and, to a lesser extent, other types of praças. Among the more excellent examples of this landscape style include

Burle Marx's Praça da República in Recife, the Praça Heliodoro Balbi in Manaus, and the Praça da República in São Paulo. Although the historic Praça 15 de Novembro in Rio de Janeiro displays many of these design and landscape features, and clearly has evolved dramatically over time (Ferrez 1978), it is a paved space and less sylvan and park-like than those noted above.

Of special interest, for both its unusual design and its political symbolism, is the Praça dos Três Poderes in Brasília. Conforming to the machine-efficient vocabulary of modernism, it is a vast, stark and hard-paved square with only a few highly contemporary and decidedly secular monuments. In its very modernity it is evocative of the city itself. That it is flanked by the Planalto Palace (which houses the President's offices), the Supreme Court, and the National Congress, but not the city's cathedral -- which is located a short distance away on the Monumental Axis -- is in itself a symbolic statement.

Like the principal-church square, the main civic praça typically supports a variety of periodic and daily functions. It too, and for similar reasons, frequently serves as an urban-core marketplace and public transit node. If anything, its role is even greater in this respect. Where it differs, perhaps, is in the more leisure nature of user activities, befitting its recreational-like surroundings and secular connotations.

In contrast to the main civic and principal-church praças, which are generally more comprehensive in their patterns of use and importance in the urban fabric both historically as well as at the present, there are secondary categories of squares. They may or may not be any smaller in size or differ greatly in appearance, yet they tend to be more specialized in function and, of course, are more numerous and dispersed throughout the city.

3) Religious-Commemorative Praça. Urban squares in this category are distinguished by having commemorative elements -- statues, busts, plaques, ornamental fountains and other decorative features -- that are predominately or even exclusively religious in nature. Although they may be found anywhere within the city, they are most commonly located adjacent parish churches, and thus are situated in both commercial and residential areas. Frequently, they bear the name of the neighboring church. (Not all squares that are named after saints, however, are necessarily religious-commemorative praças.) In size and landscape character they run the gamut, ranging from small and spartan to large and elaborate. Some of the oldest rank among the smallest and most modest, such as the Praça Anchieta in Salvador with its single Franciscan cross in the middle of the narrow cobbled-stone street which fronts the 18th century baroque Igreja São Francisco. The term pátio was sometimes used to describe this kind of spare, unadorned square when it was enclosed by buildings, creating a very intimate, European-like space. Examples include the Pátio do São Pedro in Recife and the Pátio do Colégio in São Paulo, which faces the 16th century Jesuit-founded mission where the city began; the latter, however, has taken on a more civic aspect with the building of a monument that celebrates the founding of the city.

Except for such historic squares, the layout and landscape character of religious-commemorative praças tend to affect a garden quality. Emphasized are plantings of flowers, hedges, shade trees and

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grass lawns, often bordered by small, ornate fences intended to restrict access. Pathways are frequently unpaved but almost invariably have benches, and they typically converge upon the principal monument, which is often set in a centrally-placed fountain. Although magazine and book stands are common, and there may be a food vendor or two, in general uses of the praça are limited. Befittingly, and enhanced by both their design and landscaping, they are places meant to foster a sense of peacefulness and quiet reflection.

4) Civic-Commemorative Praça. Squares in this category, of course, contain commemorative features that are civic or patriotic in nature. Compared to religious-commemorative praças, they are much more numerous, and found widely throughout the city. In fact, there typically are more squares of this kind than the other categories combined. Most often they are located on commercial streets, frequently adjacent government buildings, including municipal theaters, post offices, health clinics, and the various offices of local, state and federal government.

In design and landscape character they are quite diverse, but are similar, if not identical in many cases, to the main civic praças. Older squares in this category are frequently paved. Among the more aesthetic are those that incorporate mosaic pavements. The mosaics are usually composed of black and white stones, and are arranged in wave and geometric patterns. The distinctive wave-patterned design is the oldest, evidently originating in Lisbon, Portugal, following the great earthquake and fire that struck the city in 1755. (Tile mosaic sidewalks have become a distinctive streetscape signature of several Brazilian cities, especially Salvador and Rio de Janeiro. Mosaic pavements in a wave pattern are also occasionally found in principal-church praças, including the Terreiro de Jesus in Salvador, which was designed in 1952 by Burle Marx.) Perhaps the most outstanding example of a civic-commemorative square with a wave-patterned mosaic is the Praça de São Sebastião in Manaus, which fronts the city's famous opera house, and focuses on an impressive, centrally-placed monument erected in 1867 to celebrate the "opening of the ports to all friendly nations." Other notable examples of such squares with mosaic pavements include Praça Castro Alves in Salvador, and the linear Praça Floriano which extends from the municipal theater along Avenida Rio Branco in Rio de Janeiro. Two additional paved squares of significance in Rio de Janeiro include Praça Tiradentes, which serves an important transport function, and the sprawling Largo de Carioca in the commercial core of the city center.

Most of the civic-commemorative squares are landscaped spaces, frequently laid out in the garden-park format of criss-crossing walkways that converge upon a central focal point, usually a fountain or a monument; elevated bandstands, which are the most common centerpiece of Spanish American plazas, are occasionally found in Brazilian praças but only rarely command the central spot. A classic example of this garden-park style is the Largo do Campo Grande in Salvador. Located adjacent the Castro Alves municipal theater, this beautifully landscaped square with towering shade trees, reflecting pools, pavilions, and designated children's play areas, has a wide dirt track around it and dirt pathways that converge upon a massive center monument. Among the countless examples of this type of praça, three others merit comment. Also in Salvador, in the busy commercial core of the cidade baixa, the Praça da Inglaterra illustrates the split square pattern, where a street has divided the praça into two discrete parts. Certainly one of the most aesthetically pleasing, with a raked-dirt track surrounding a lovely grass lawn with statues and a large central reflecting pool, is the Praça Paris in Rio de Janeiro. It is unusual, however, in being one of the few squares observed that was fenced. Another that is atypical, in this case for its landscaping, is the Largo da Pólvora in the Liberdade section of São Paulo. Appropriately for this Japanese enclave, the square is landscaped in an Oriental fashion, complete with decorative boulders, distinctively trimmed bushes and trees, and a pool that is spanned by a red wooden bridge; it also contains a monument to one of the city's early Japanese settlers.

Not surprisingly, given their locations and often park-like character, civic-commemorative praças usually perform a variety of functions, including transit node, marketplace, and social concourse. They are, for the most part, very interactive spaces that play a critical role in the urban park system; in some cities, they in fact constitute the park system.

5) Traffic Praça. The convergence, separation and distribution of traffic has been one of the major reasons historically for the creation of urban squares. In many cases, they are intended exclusively to serve the needs of traffic, such as center medians (for example, the Praça Chile in Manaus) while others may also function as a gathering place. One of the principal uses is that of a traffic circle or turnabout. These range widely in size from very small, such as the Praça Professor José Acióli in Ipanema in Rio de Janeiro which

is perhaps only 25 feet in diameter, to very large indeed, such as the Praça Pan Americana in the Alto de Pinheiros section of São Paulo which has no less than eight streets which converge upon it. These large traffic circles sometimes play a kind of monumental gateway function when they are built on the perimeter of particular areas, such as new industrial parks. This sort of symbolic use of traffic circles to create or enhance a given image may also be found within certain areas, like the Cidade Universitaria on the sprawling campus of the University of São Paulo. In older cities that have changed little from the colonial era, the traffic square may be no more than a widening of the street at an intersection, such as Praça Dr. Silviano Brandão and Praça Reynaido D. Alves de Brito in Ouro Preto. In terms of landscaping, traffic squares range from paved surfaces with virtually no form of landscaping or decoration, to elaborately designed green spaces with both commemorative and utilitarian elements, such as benches and tables.

6) Neighborhood Praça. Housing and urban squares have historically been compatible landuses. Indeed, these squares are valuable community resources, offering both open spaces and places for congregation. Traditionally, when the cities were much smaller and more compact, the main praças served the needs of the community at large; they were, in a functional sense, neighborhood squares. This pattern persists in many cities, especially smaller ones. Yet even in newer cities that have grown quite rapidly there may be only one square, typically a civic-commemorative praça, such as the Praça Central in the satellite city of Sobradinho in the federal district. In general, however, as the urban places have grown in population and

expanded physically the need for additional squares has likewise increased. This need, in most instances, is fulfilled by civic-commemorative praças, most of which emphasis the use of the space as a park rather than as a commemorative site meant to inspire a sense of patriotism. Therefore, distinguishing between neighborhood praças and many civic-commemorative praças which are located in residential areas and whose primary function is recreational may be problematic. Conceptually, at least, a neighborhood square lacks civic commemorative or religious elements; in the real world, such a rigid definition is superfluous.

Neighborhood squares, which may be located in either residential or commercial areas, differ greatly in their design and landscape character. In general, however, they tend to be relatively small spaces with a combination of grass and pavement areas and are less park-like than most civic-commemorative praças; the focus is on their functional aspects rather than decorative concerns. They are meant to be places to accommodate and to help foster social interaction. In some cases this has been accomplished with a only minimum of attention to facilities, such as in the Praça Espanha in Ipanema. Located on two sides of a busy commercial street, it is a small wedge-shaped and paved square that contains only a few trees and concrete benches. Yet is a popular and crowded space where residents gather both during the day and at night to socialize, play cards, and to people-watch. The argument could be made that the concept of the neighborhood square is evident in Brasília on a grand scale in the residential blocks or quadras where the apartment units are organized around landscaped lawns and courtyards.

7) Playground Praça. Perhaps the newest squares are those designed exclusively as playgrounds for young children. As might be expected, they contain the usual assortment of playground apparatus, including swings and slides and jungle gyms. They may also, however, have more elaborate attractions such as carnival type rides, as in the Praça da Saudade in Manaus which has bumper cars and a small Ferris wheel. Often the playground equipment is painted bright, cheerful colors. Typically the squares have both sand and grass areas, and generally provide tables and benches. Not infrequently, and unlike most other praças, they may also have restrooms and are fenced to create a more protective environment. Representative examples include the Praça Bernardelli in Rio de Janeiro, which was originally designed by Burle Marx in 1955, and the Praça da Criança in Caruaru in Pernumbuco state (which reportedly was built because of a bet between the mayor and a local priest).

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BRAZIL: SEEDS OF CHANGE
THE AFRO-BRAZILIAN EXPERIENCE

by
Billie A. Day
Benjamin Banneker High School
Washington, DC

Preface

This project is presented in partial fulfillment of the requirements of the U. S. Department of Education Fulbright-Hays Seminar on Brazilian History and Culture 1993.

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Time was limited in Brazil to consult a multitude of sources. The author of this project benefitted, however, from visits to, lectures by and/or conversations with a number of persons including the following:

Brasilia:
  Deputada Federal Benedita da Silva, Camara dos Deputados
  Prof. Jose Flavio Sombra Saraiva, Dept. of History, UNB
  Profa. Elizabeth Cancelli, Dept. of History, UNB
  Prof. Murilo Bastos Cunha, Librarian, UNB
  Ras Romeu Macedo, Presidente do Bloco Afro Cultural Balogun
  Chico Piaui, Fundacao Praia Verde--Funprau
  Lucio Xaymaca, Grupo Cultural Afro Ile Oba
  Prof. Cristina Stevens, Dir. of Center Int'l Programs
  Profa. Maria Jandyra Cunha, Portuguese Teacher, UNB
  Prof. David Fleischer, Dept. of Pol. Sci., UNB
  Prof. Marco Antonio da Rocha, Fulbright Commission

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  Prof. Julio Braga, Centro de Estudos Afro-Orientais
  Prof. James Riordan, ASBEU
  Profa. Miriam Fraga, Fundacao Jorge Amado

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  Prof. Sebastiao Vila Nova, Fundacao Joaquim Nabuco

Sao Paulo:
  Profa. Maria Lucia Montes, Dept. of Anthropology, USP

Ouro Preto:
  Prof. Jose Maia, Federal Univ. of Minas Gerais

Rio de Janeiro:
  Profa. Bertha Becker, Federal Univ. of Rio de Janeiro
  Prof. Claudio Egler, Federal Univ. of Rio de Janeiro

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Introduction:

"Seeds of Change" was the theme of a 1992 Smithsonian Museum Museum of Natural History exhibit and related publications concerning the changes that have occured in the past five hundred years as technology has increased the frequency of human contacts. The "seeds" focused on in the exhibit were: corn, sugar , potatoes, disease, horse, tobacco, people. One of the results of these seeds was the increased movement of peoples to the Americas.

The teacher who is familiar with this theme and/or who teaches about cross cultural contacts and exchanges can find much to focus on in the Brazilian experience. Much of the culture today has come from the three major groups in Brazil: the "Indians", the Africans (from many groups in Africa) and the Portuguese. There are also a few cultural remnants of the early Dutch rule. In the twentieth century the Brazilian culture has been enriched by immigrants from many parts of the world.

This project focuses on aspects related to customs that came from the African continent and that have blended into Brazilian culture and on contributions of those of African descent. It consists of the following materials:

--Narration for slide presentation and copies of photographs from slides
--Maps Related to the African Brazilian Experience
--Chronology of Some Important Dates in African-Brazilian History
--A Partial List of Some Important Names in African-Brazilian History
--Selected Bibliographic References

Researching the Afro-Brazilian experience, I believe, has been best presented by Dorothy Porter in her Introduction to Afro-Braziliana and readers are urged to consult that essay. Readers should find it of immense help in understanding the African heritage and influence in Brazil. A later bibliographic work in English is A Guide to the History of Brazil, 1500-1822 by Francis A. Dutra. It is suggested that the teacher consult these as well as the other bibliographic references for other ways to incorporate Brazil into the curriculum.

AFRICAN INFLUENCES IN BRAZIL

A SLIDE PRESENTATION*

NOTE TO TEACHER:

These slides present only a very general overview of some of the influences/contributions of those of African descent in Brazil. Additional research is suggested using the attached chronology, list of people, and bibliography. The "Introduction" in Dorothy Porter's Afro-Braziliana should be particularly useful.

Before viewing ask students what examples of crosscultural influences they might find. (ANSWERS: plants, food, religion, music and dance, language, customs, labor, leadership)

INTRODUCTION: The culture of Brazil is primarily a blend of American, Portuguese, and African heritages. Over the last five hundred years there has been contact between the Africa continent and Brazil and various experiences and influences have taken place. Peoples from West Arica groups including the Wolof, Mandingo, Fulas, Hausa, Yoruba, Ashanti, and Ewe were the predominant African influence in the Northeast while Bantu groups from central and southern Africa were the primary influence in southern Brazil. African influences continue today with Brazil's contacts with Africa and the African diaspora.

Slide Narration

1. An African-American visiting Salvador, Bahia in Brazil is greeted by a woman who ties a ribbon marked "Lembranca do Senhor do Bonfim da Bahia" on his wrist. One may purchase such ribbons which entitle the wearer to three wishes. O Senhor do Bonfim is also known as the Lord of Creation in Candomble, which grew out of the religion of the Yoruba people of West Africa.

2. Africans arrived in Brazil early in the sixteenth century. It is estimated by some that over one-half of the 155 million people of Brazil today have some degree of African ancestry. This street scene shows women carrying loads on their heads in the traditional African manner.

3. Some of these signs suggest words from West Africa. Traces of Africa languages exist in the Brazilian Portuguese language--in vocabulary and in pronunication. Specific words have survived especially in the religion and in the foods. Lingua da costa was a language spoken by Nago slaves and used in trade between northeast Brazil and Lagos, Nigeria.

The scenes depicted are shown in photographs following this narration. Comments and suggestions for revision are welcome. Slides are available from: Dr. Billie Day; Brown's Court, SE; Washington, DC 20003-1230, US.

4. This woman at a market stand in the large market in Caruaru, in the state of Pernambuco, represents descendents of the number of persons from West Africa, who were brought to the Northeast in the 16th-17th centuries to work on the sugar plantations.

5. Similarly, in Salvador, Bahia (the state with the largest population of AfricanBrazilians) *baianas* can frequently be seen on street corners selling foods prepared in African ways.

6. Some of the foods of Bahia are shown in this poster and in a supermarket in Brasilia.

7. Manioc is a long, brown, root of irregular shape; its flour is used to make *vatapa* with palm oil, pepper, fish or meat.

8. In the homes a typical Brazilian dish is the *feijoada* made from black beans cooked with pork sausage, dried beef, and peppers, and served with rice and manioc meal. Africans adapted many of their traditional recipes for use with newly found vegetables,

9. including greens, of the Americas.

10. Plants were brought from Africa to the Americas including *castiloa*, a gum tree, and *belembe*, a kind of wild fig tree brought from Angola.

11. In Brazil, Africans prepared foods many made with *dende*, a heavy orange oil, from the *dende* palm. These include:

12. *acarajé* (or *acara*) beans fried in palm oil;

13. *caruru* -vegetable dish prepared from okra.

14. *abará* - beans with pepper and palm oil
moqueca - stew of fish or shellfish

15. and many sweets made from coconut.

16. Initially large numbers of Africans were brought to Brazil with the advent of the sugar plantations. The *engenho*, the sugar mill and plantation, was usually a large, relatively self-sufficient property.

17. Plantation owners lived in the *Casa Grande*, the big house which was the center of activity,

18. While the African slaves lived in quarters in the outlying areas much as these sugar mill workers today. The vast majority of slaves in Brazil were employed in agriculture on sugar, coffee, cotton, and cacao plantations. Total abolition did not occur until 1888 but many persons of African descent attained freedom in various ways over time.

19. Many Africans escaped from these sugar plantations and fled to the interior of the country setting up free settlements called quilombos. One of the largest and most enduring was called Palmares (16301697). One of its famous leaders, Zumbi, is known today for his bravery in defending the freedom of the people in Palmares. Brazil's 1988 Constitution provides for land titles to descendents of these "quilombos".

20. Although sugar refineries still exist today in Northeast Brazil, sugar's dominance of the Brazilian economy was replaced by two activities suggested by these photographs:

21. mining, which dominated the economy in the eighteenth century, and coffee, which dominated in the nineteenth and shifted the focal point of the economy to the southern part of the country. Both utilized African labor.

22. Gold was discovered in the highlands of Central Brazil in 1690. Mining dominated the economic base of the country for the next century, providing nearly half of the world's output of gold during that time. The workers for these mines originated from African areas where knowledge of gold mining and metallurgy was highly developed such as the great Akan states. Africans also brought skill as goldsmiths and blacksmiths and this transfer of technical skills was a major legacy to Brazil.

23. This is the entrance to the mine of Chico Rei in Ouro Preto. Chico Rei was a West African chief, who is said to have been transported with his family and people to the Brazilian state of Minas Gerais (General Mines). He was allowed to keep his royal authority and was able to attain wealth which he used to buy his freedom and that of many others. He also organized a society for free Blacks.

24. This Church of St. Iphigenia, in Ouro Preto, was built by Africans for their worship. Its interior includes symbols that can be traced to the Yoruba of Nigeria. Some of the wealth used for it is said to have come from the gold dust of the mines. Slaves were permitted to possess gold dust and many were able to purchase their freedom. In 1786, three-fourths of the population of the state of Minas Gerais were of African descent; half of those were free.

25. Africans participated in the building of Brazil not only in agriculture and mining but in many aspects of cultural achievement. These statues of twelve prophets at Congonhas do Campo are the creation of Antonio Francisco Lisboa, whose mother was African, and whose father was a Portuguese carpenter. He is known as "O Aleijadinho" (The Little Cripple) because of a disease that attacked him in middle age withering his fingers.

26. Despite that impediment, he continued to work tirelessly as a religious sculptor and church architect, especially with the aid of his slaves Mauricio, Januario, and Agostinho.

27. Other Africans, as well as Chinese and other laborers, worked on gilded interiors

28. and as builders and designers of churches throughout Brazil

29. just as this Bahian artist today uses her talent to create

30. modern paintings sold in the Pelourinho of Salvador

31. reflecting African themes

32. including the merger of African and European religions

33. the major ones being represented by Candomble, developed in Bahia by Yoruba peoples from Nigeria, and Macumba, developed in the south from the religions of the Bantu peoples from Angola.

34. In the same plaza, the Foundation of Jorge de Amado, is a monument to the famous author who has written about themes of the Africans and their influence in Brazilian culture. Many of African descent also contributed to the literature of Brazil including: Antonio de Castro Alves and Joaquim Maria Machado de Assis. In addition, many mulattos were among the writers and activists of the abolition movement.

35. Music and dance are another area of African influence. Seen here is Capoeira - a form of combat/dance/martial art conducted by young men. It is believed to have roots in Angola and to have originated as an activity among slaves. Its acrobatic activity and choreographed movements are admired and performed publicly today.

36. African influences can be seen in the instruments such as the berimbau, a musical bow used as a major source of rhythm, and in Brazilian dances such as the samba. It can be seen in many musicians, singers, and composers.

Thus African influences and contributions can be seen in the transfer of plants, preparation of foods, religion, art, language and literature, music and dance; it can be seen in the results of labor, technical skills and intellectual contributions and leadership.

Persons of African descent have served as doctors, lawyers, educators, architects, engineers, businessmen, artists, writers, and as religious and political leaders, and indeed in all aspects of Brazilian life.

Today there are other signs of Africa in Brazil.

37. The small statues seen at these market stands suggest

38. caricatures not particularly becoming.

39. and these rice

40. and coffee products can be seen as using familiar images--
or as perpetuating a stereotype.

Yet there is a new spirit of African-Brazilian pride

41. as seen in the increased participation of AfricanBrazilians in politics including Benito da Silva, from Rio de Janeiro, the first AfricanBrazilian woman to serve in the Federal Chamber of Deputies, and

42. These leaders from various parts of Brazil,

43. representing three African-Brazilian community groups

44. with educational, cultural and social goals.
working together to increase African-Brazilian consciousness and welfare.

45. and this leader of a woman's movement in Ouro Preto, working in areas of health, education, and culture.

So the influences of Africa continue in the people of Brazil, in the country's culture as described throughout this slide presentation, in the continued contacts today with the African continent and African diasphora, and as seen in those of African descent.

46. In this museum guard in Brasilia,

47. this street vendor in Bahia,

48. this restaurant server in *baiano* dress, said to be of West African origin, serving a U.S. professor in this fashionable Salvador restaurant,

49. and this market vender in Caruaru are reflected the remnants of struggle and resilence. People of African descent continue to be a major part of a multi-cultural Brazilian nation.

In the words of sociologist, Roger Bastide:

> "Afro-Brazilians, . . were, like all peoples, not simply imitators or carriers of an ancestral heritage but the creators of original cultures that they offer to the world. For they, too, have a moving message to offer, and for the whole of mankind."

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PROGRESSO
BRASIL

4

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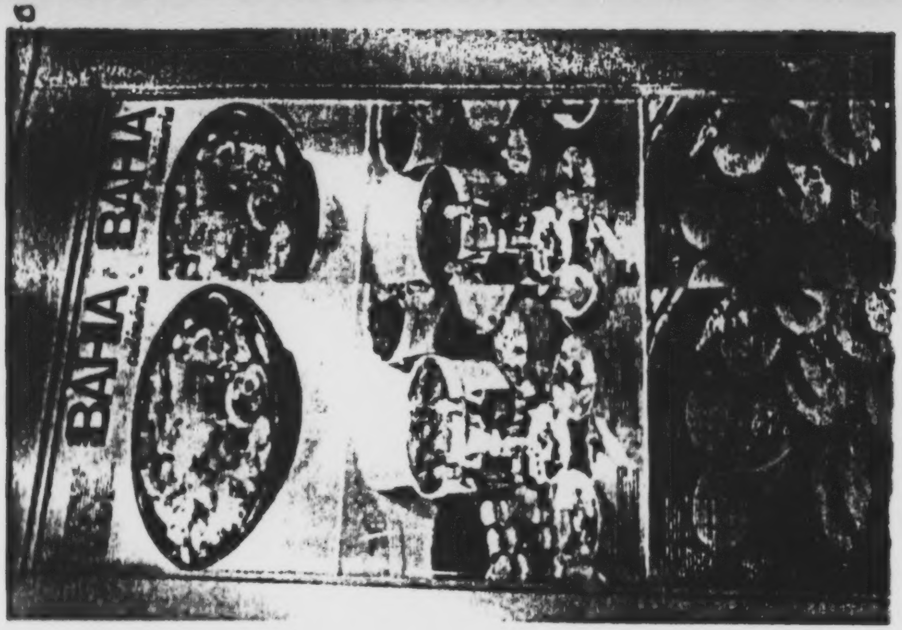
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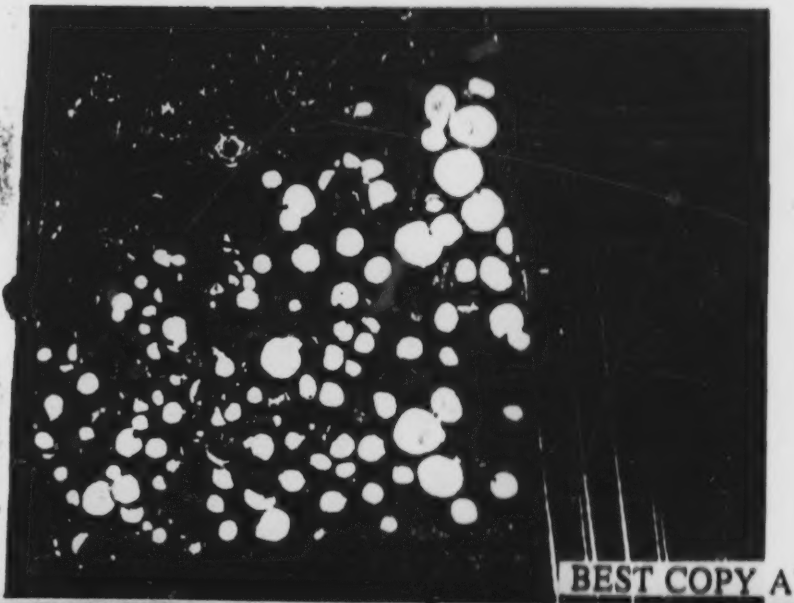

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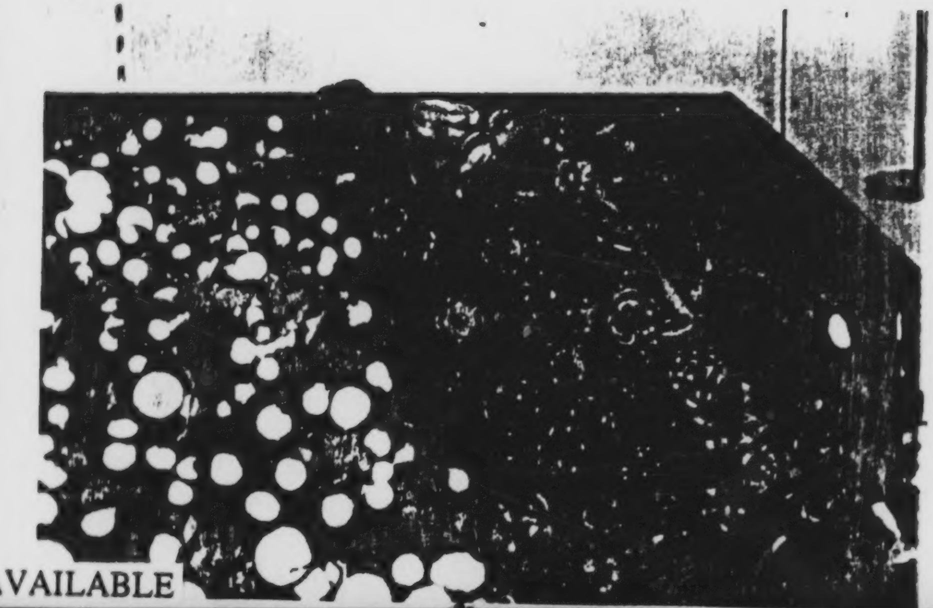

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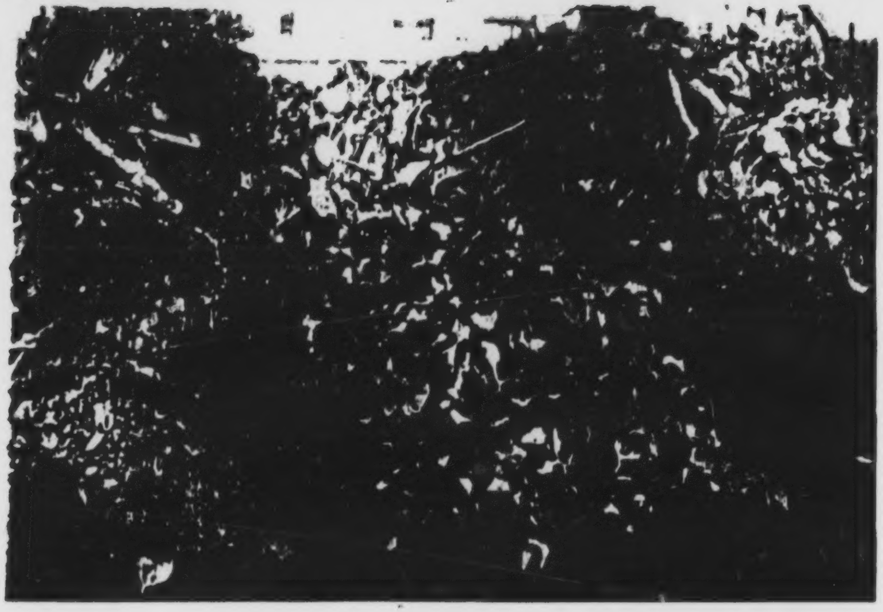

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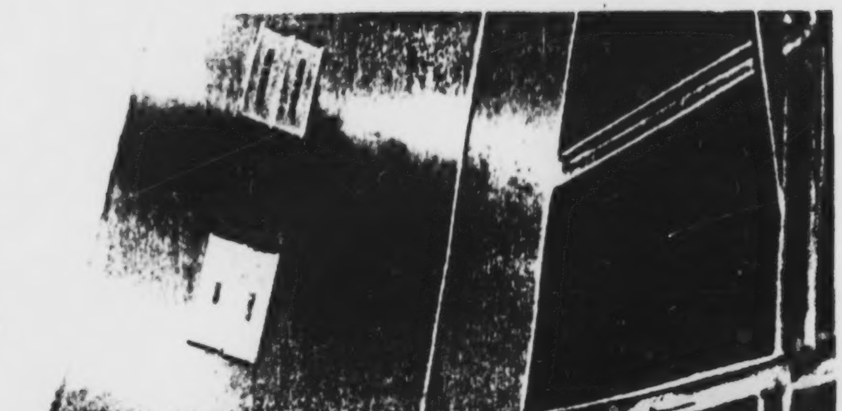

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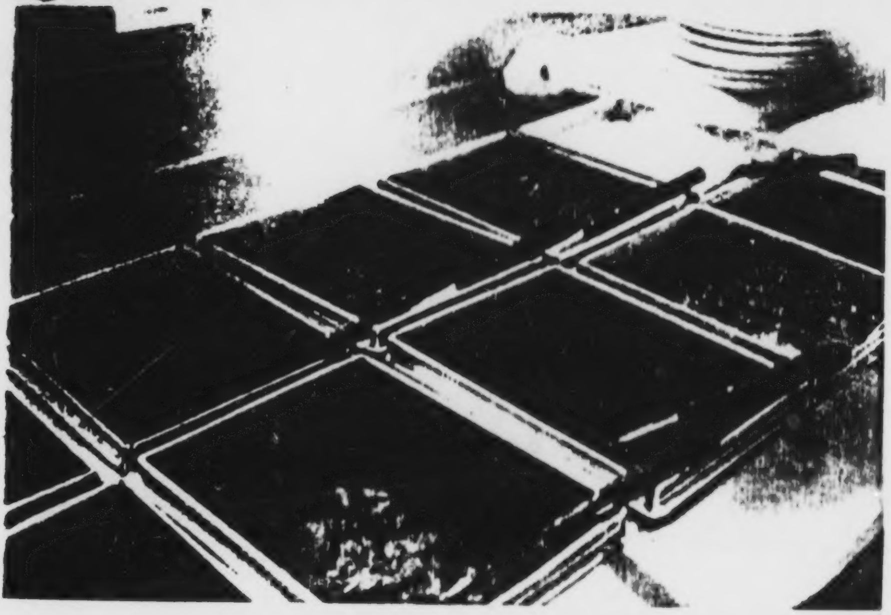

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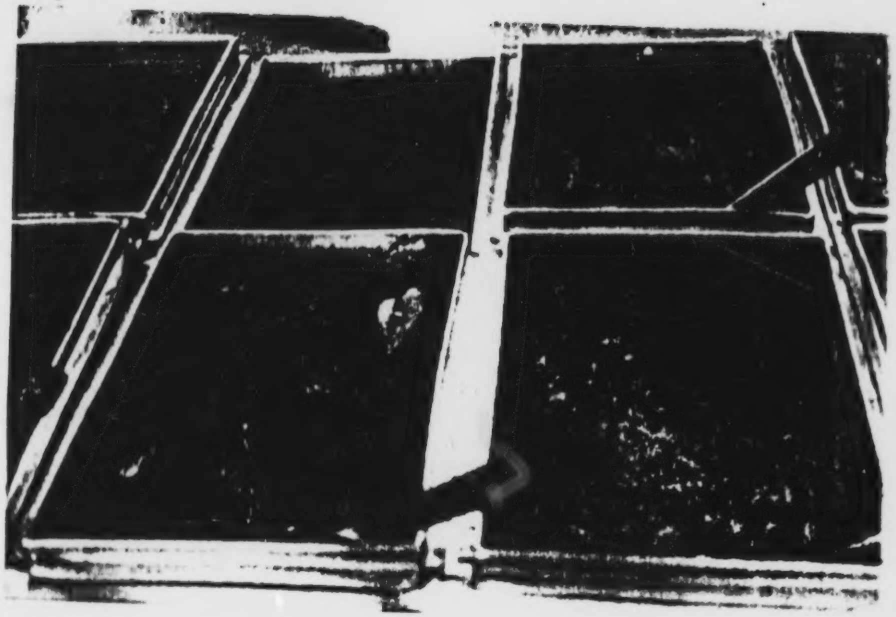

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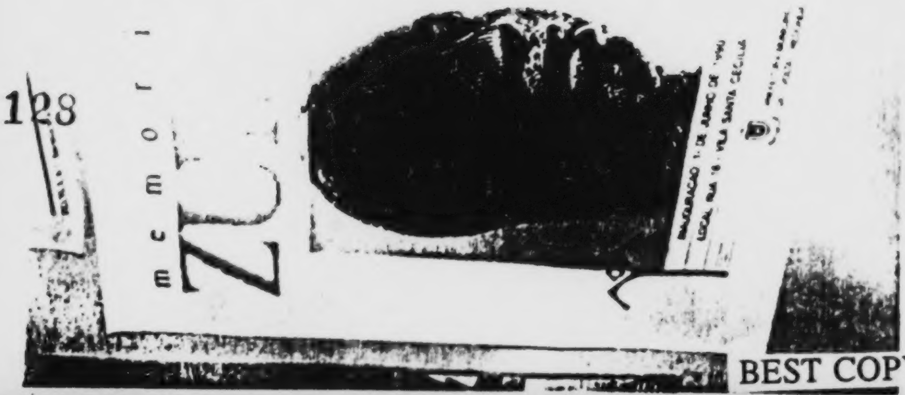
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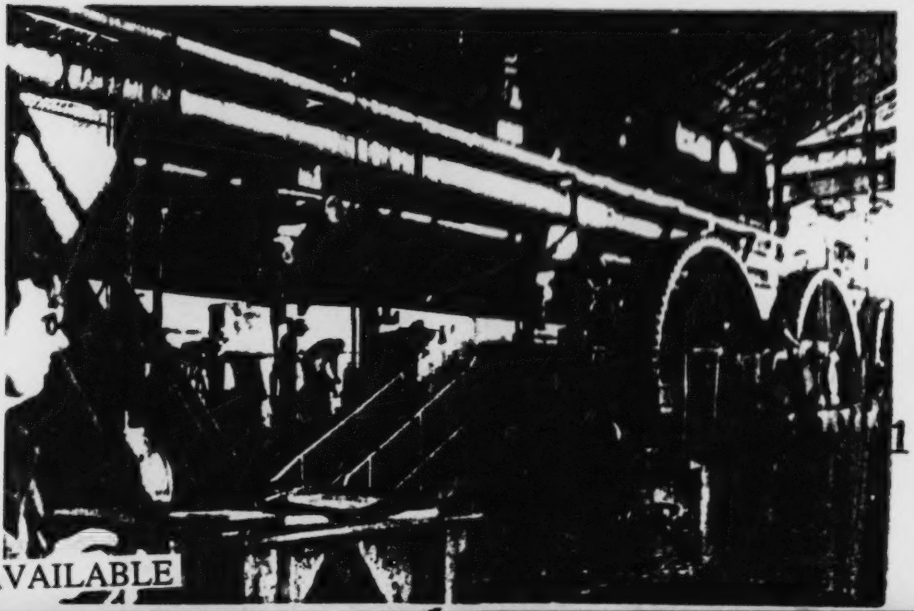

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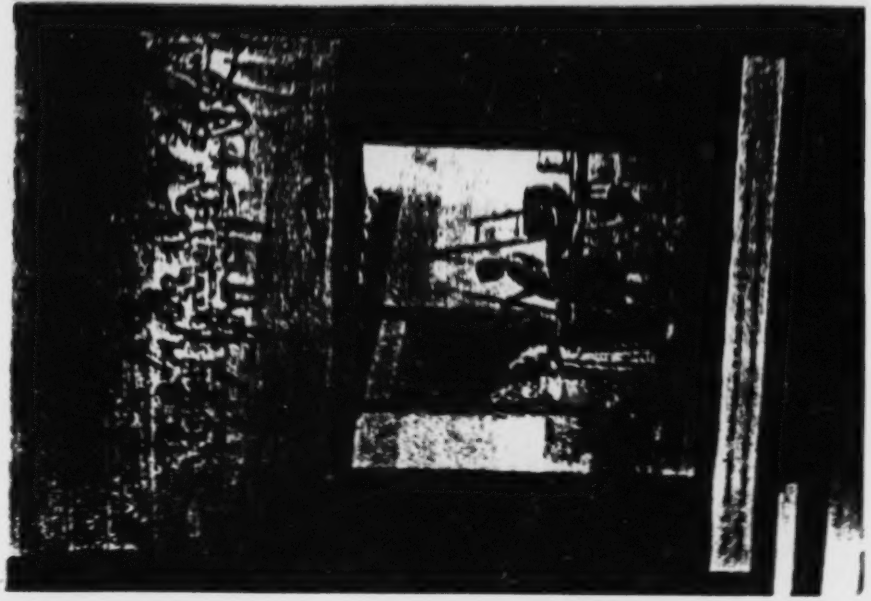

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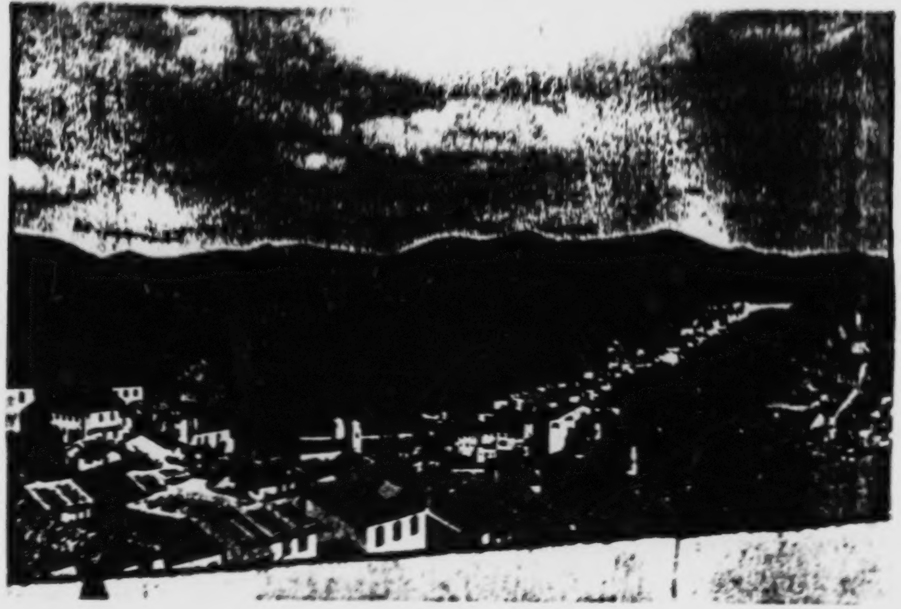

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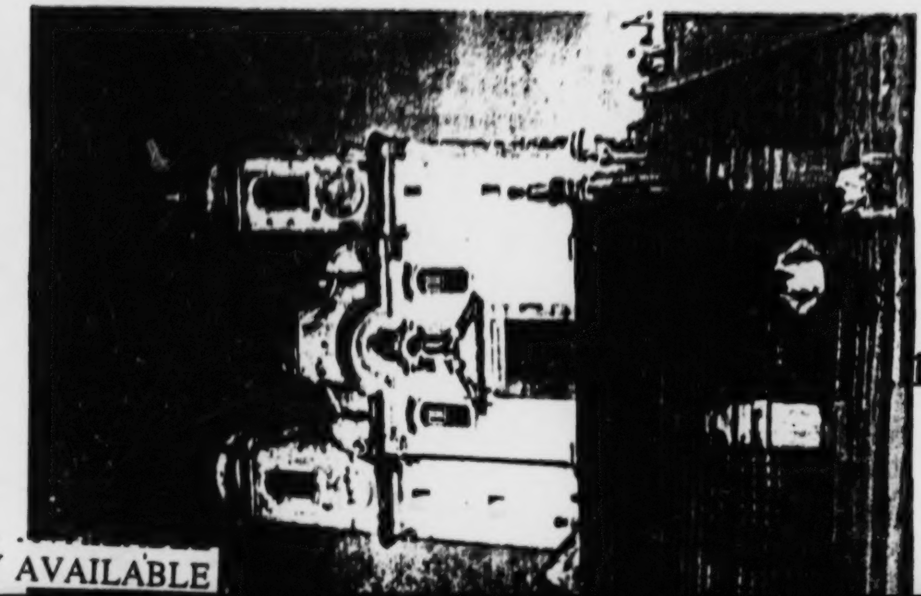

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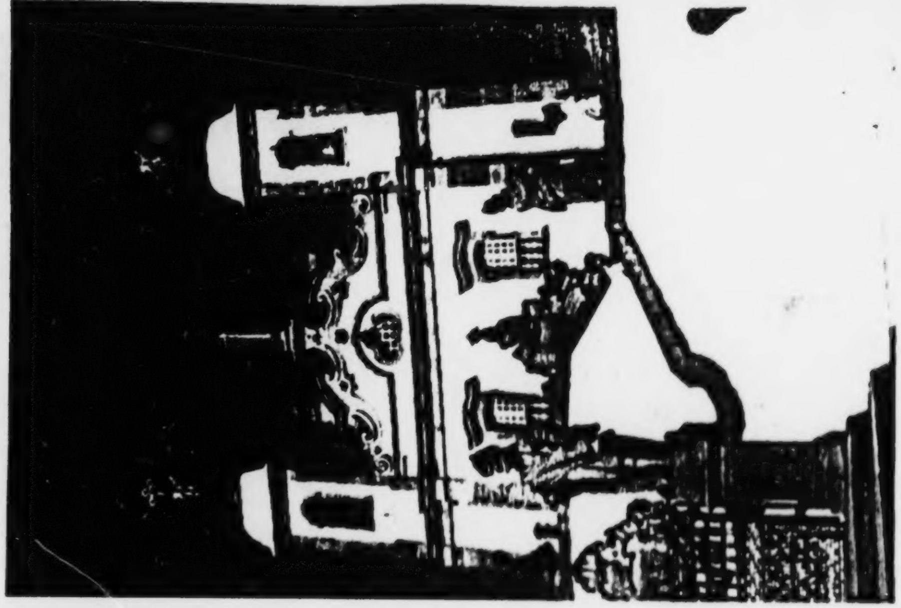

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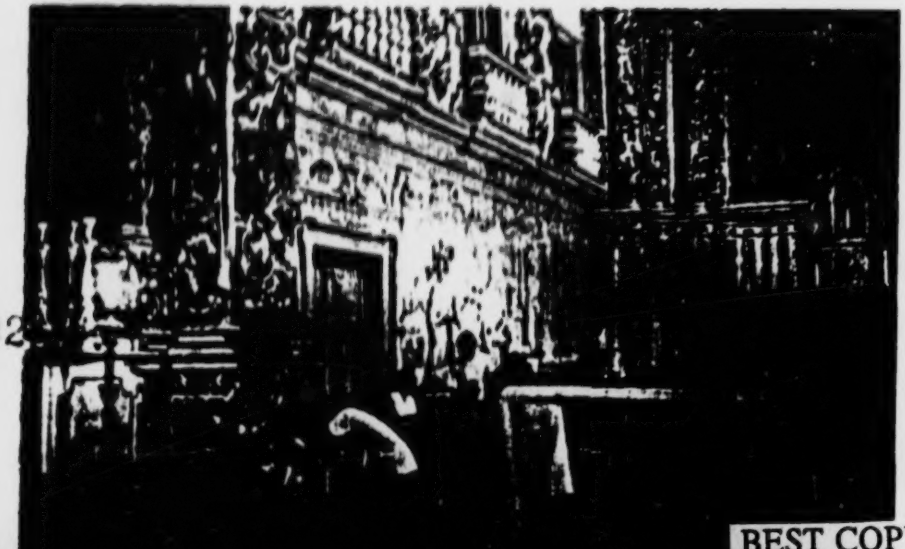

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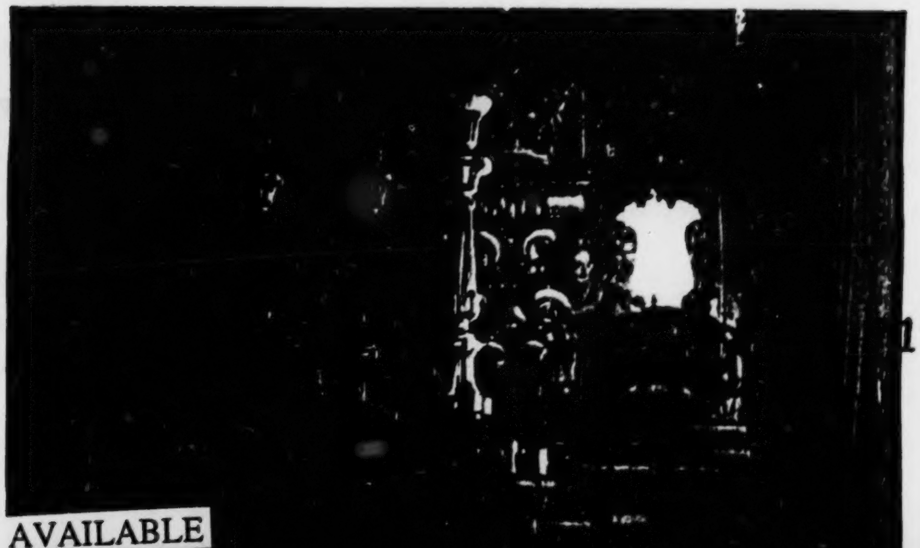

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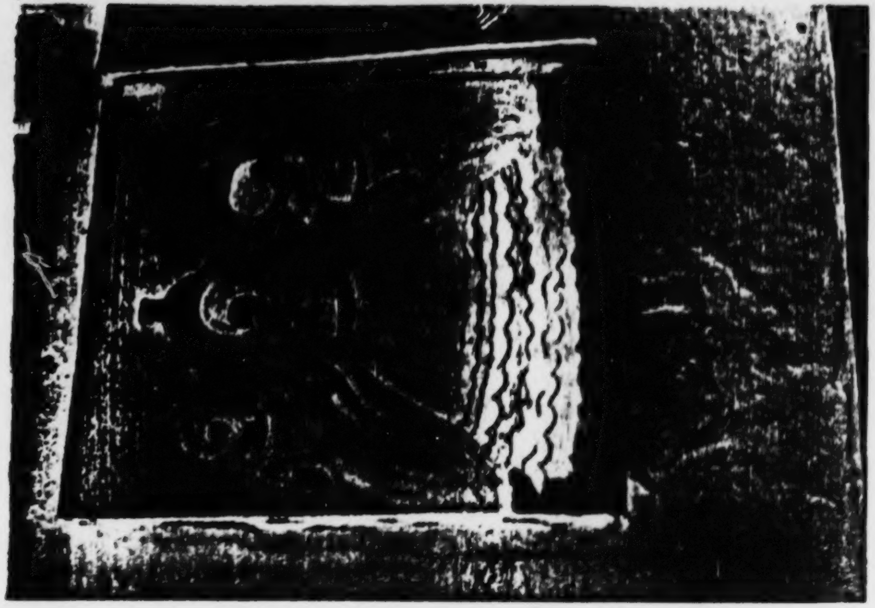

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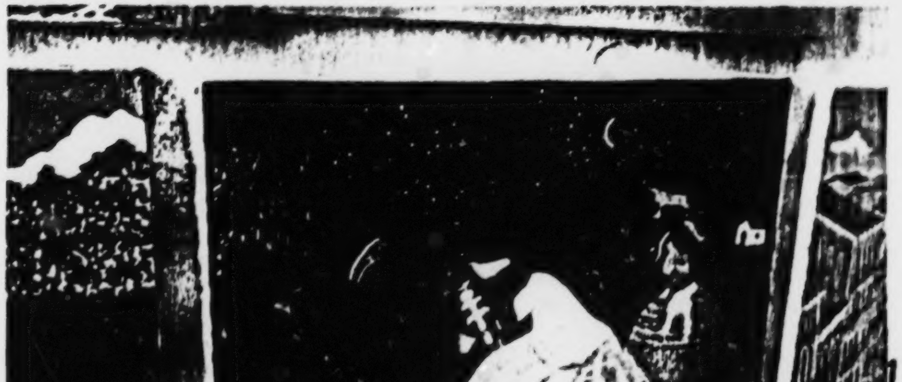

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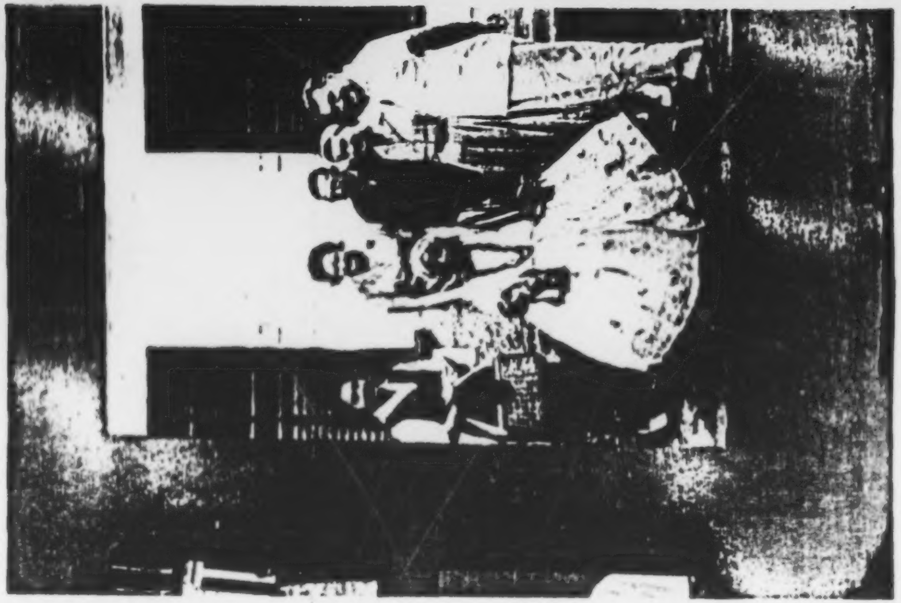

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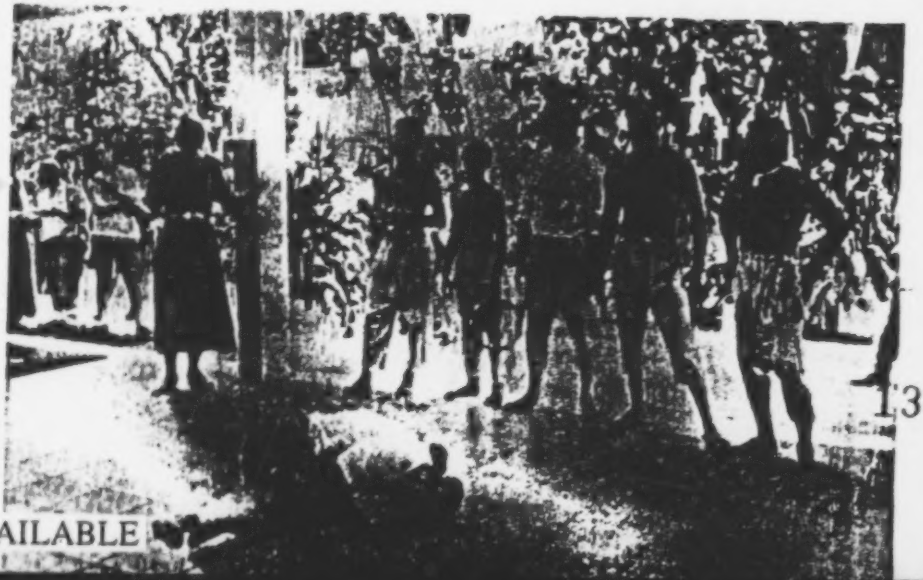

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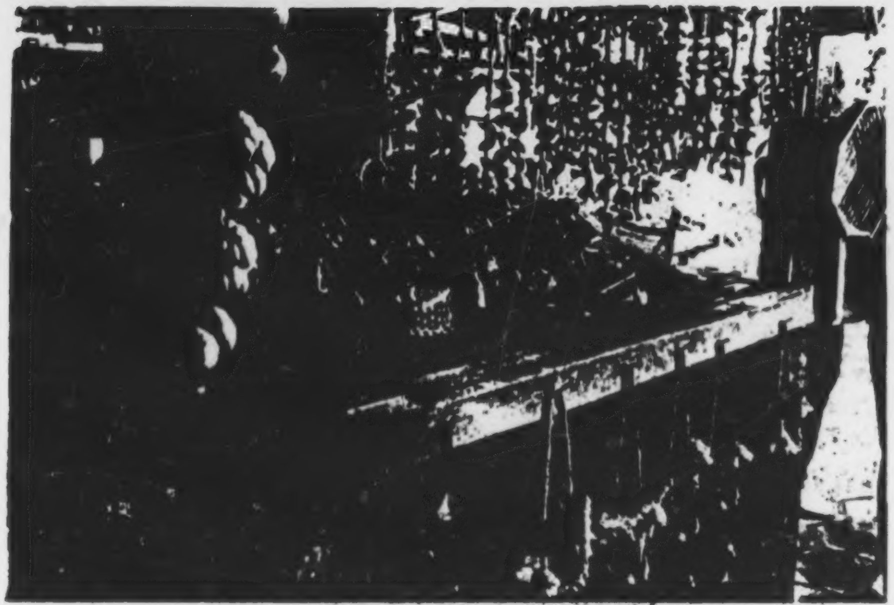

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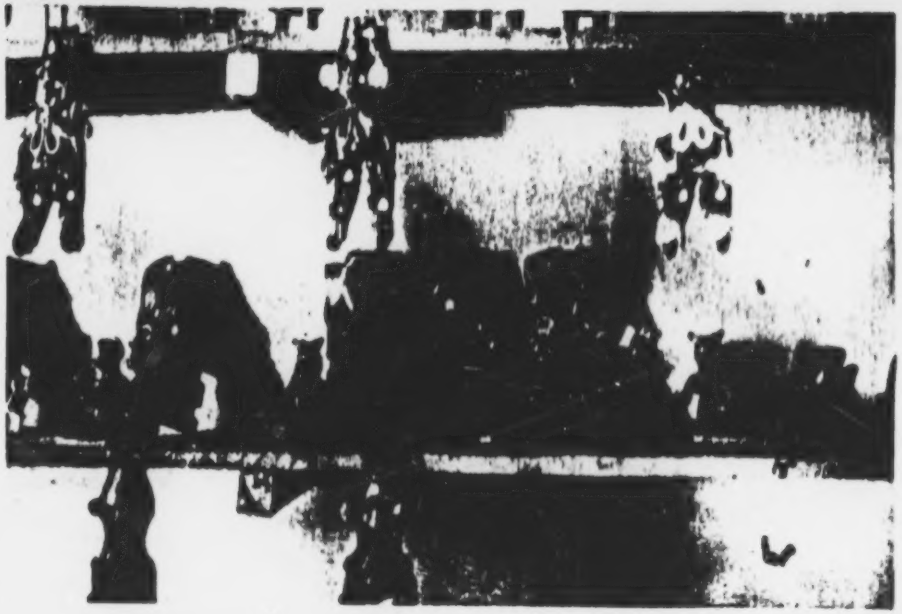

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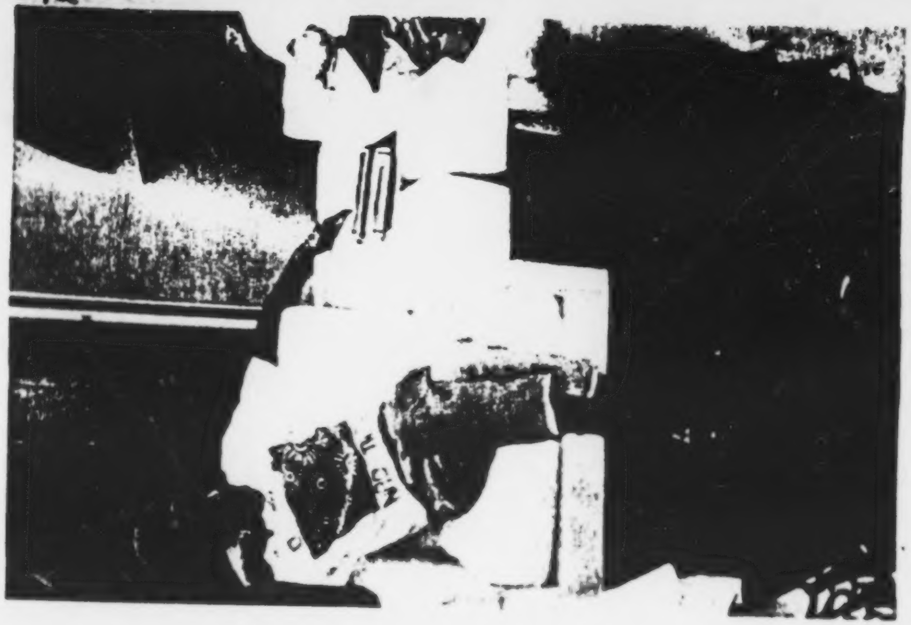

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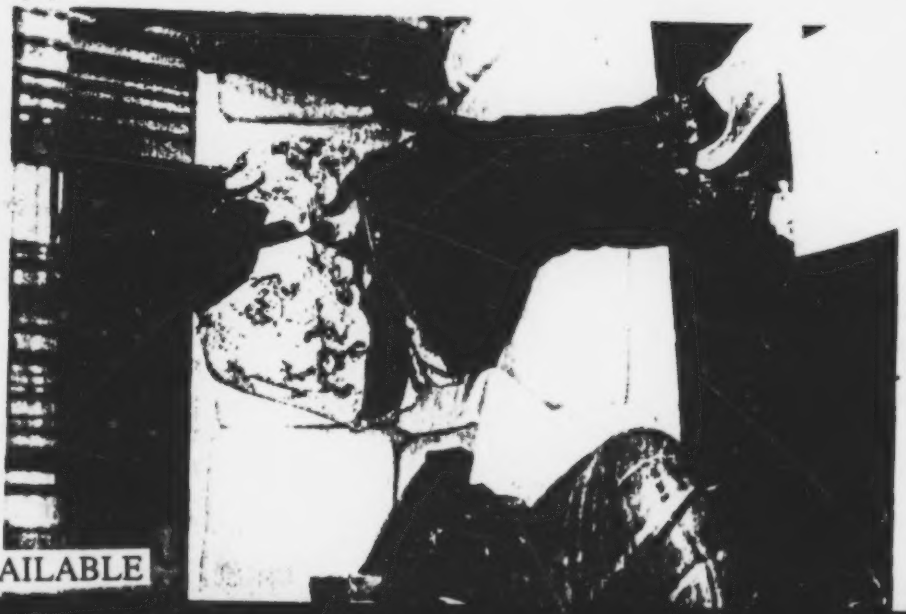

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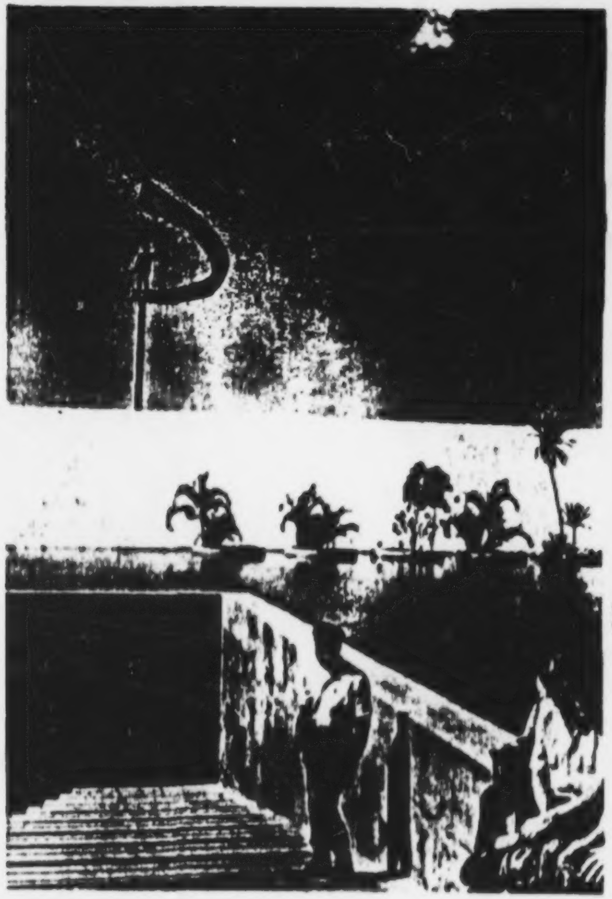

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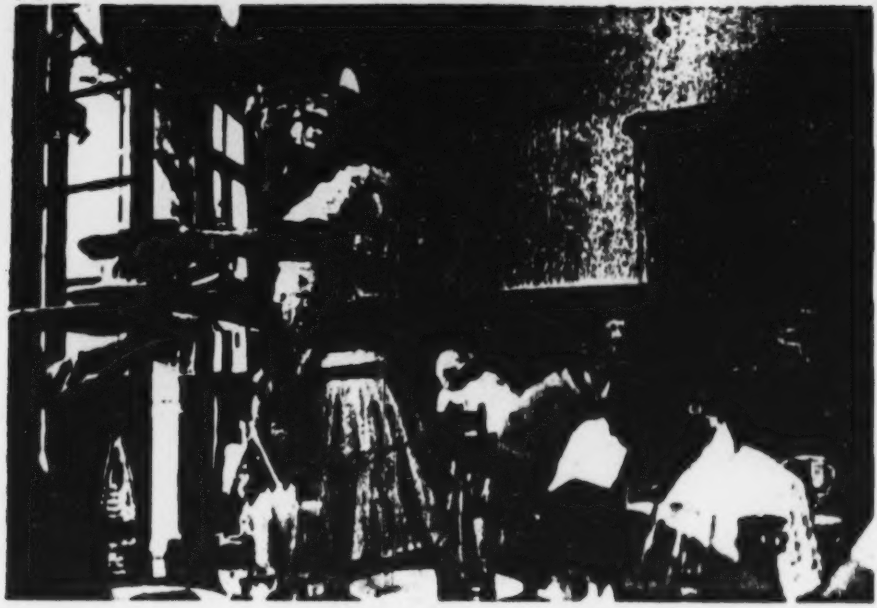

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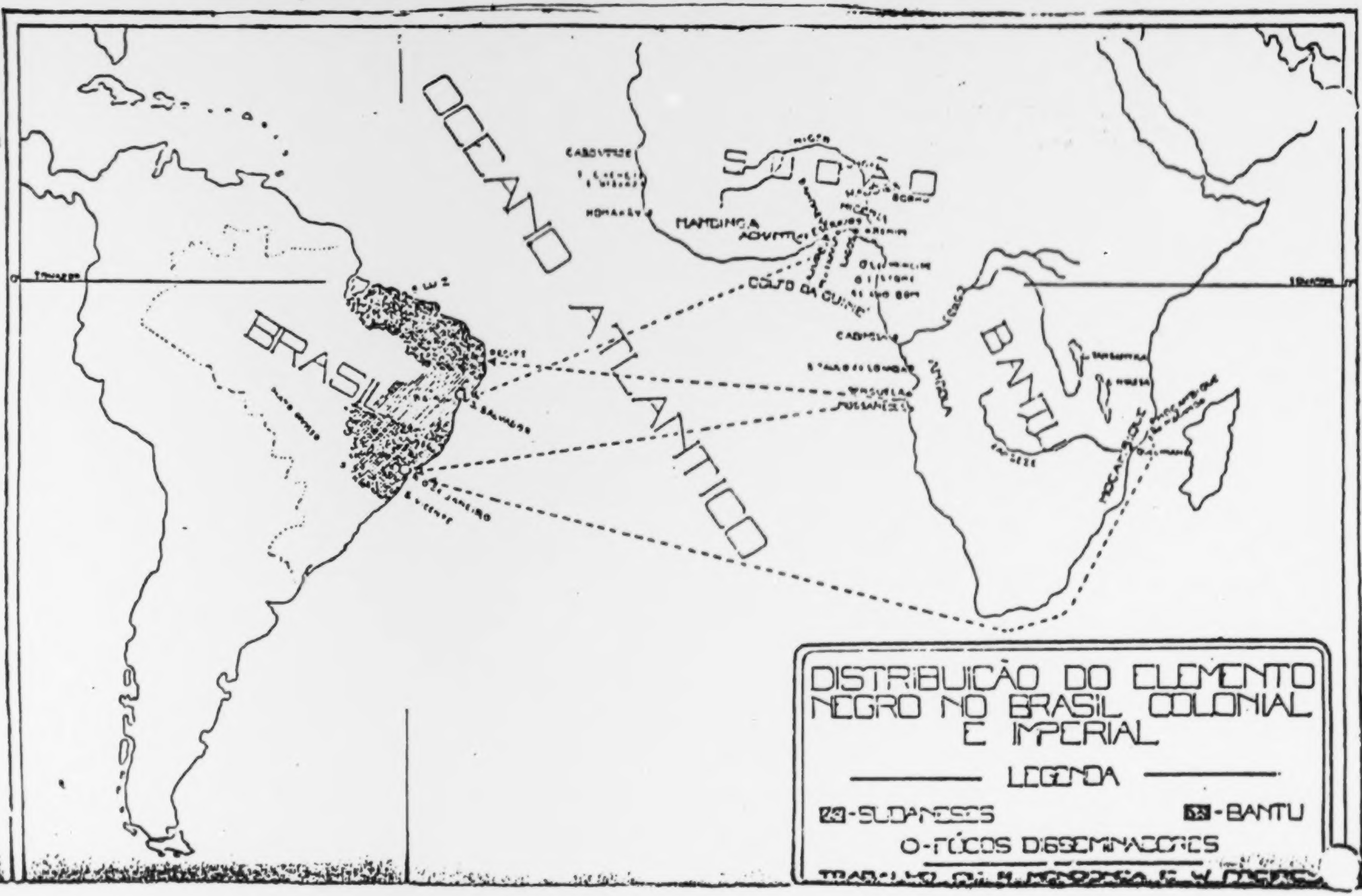
MAP A - MAJOR PORTS OF AFRICAN DEPARTURE AND BRAZILIAN ARRIVAL

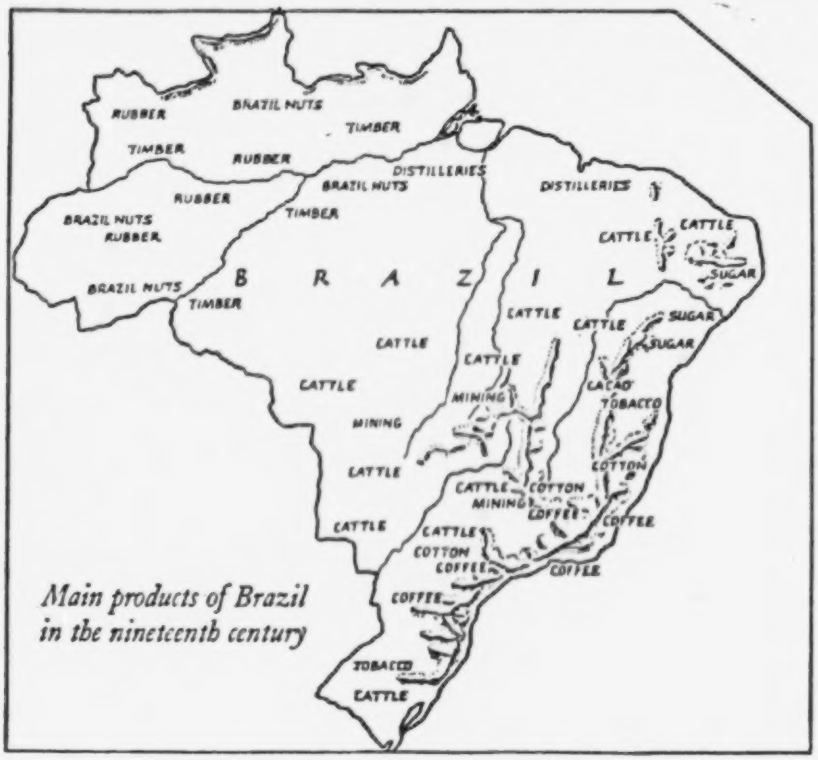

OCEANO ATLANTICO
BRASIL
SUDÃO
BANTU
CABO VERDE
MANDINGA
NIGER
GOLFO DA GUINÉ
CONGO
ANGOLA
SALVADOR
RIO DE JANEIRO
DISTRIBUIÇÃO DO ELEMENTO NEGRO NO BRASIL COLONIAL E IMPERIAL
LEGENDA
▨-SUDANESES
▩-BANTU
O-FÓCOS DISSEMINADORES

"Distribution of the Negro in Colonial and Imperial Brazil"
From Mendonça, Renato. A Influência Africana no Português do Brasil.
Rio de Janeiro: Civilização brasileira, (fourth edition) 1973.

MAP B - LOCATION OF AFRICANS IN BRAZIL

According to historian John Hope Franklin, there were five centers from which Africans went into various parts of Brazil.* Locate these on a map of Brazil and place them on the map below. Shade in the areas to which they dispersed. Compare with Map C.

FROM	TO
Bahia and Sergipe	Plantations and domestic service on the coas
Rio de Janiero and Sao Paulo	Cane fields and coffee plantations; work in the capital of Rio
Minas Gerais	Gold mines
Pernambuco	Sugar producing provinces of the Northeast
Maranhao and Para	Cotton plantations of the north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COTTON
COFFEE
COFFEE
COFFEE
TOBACCO
CATTLE

Main products of Brazil in the nineteenth century

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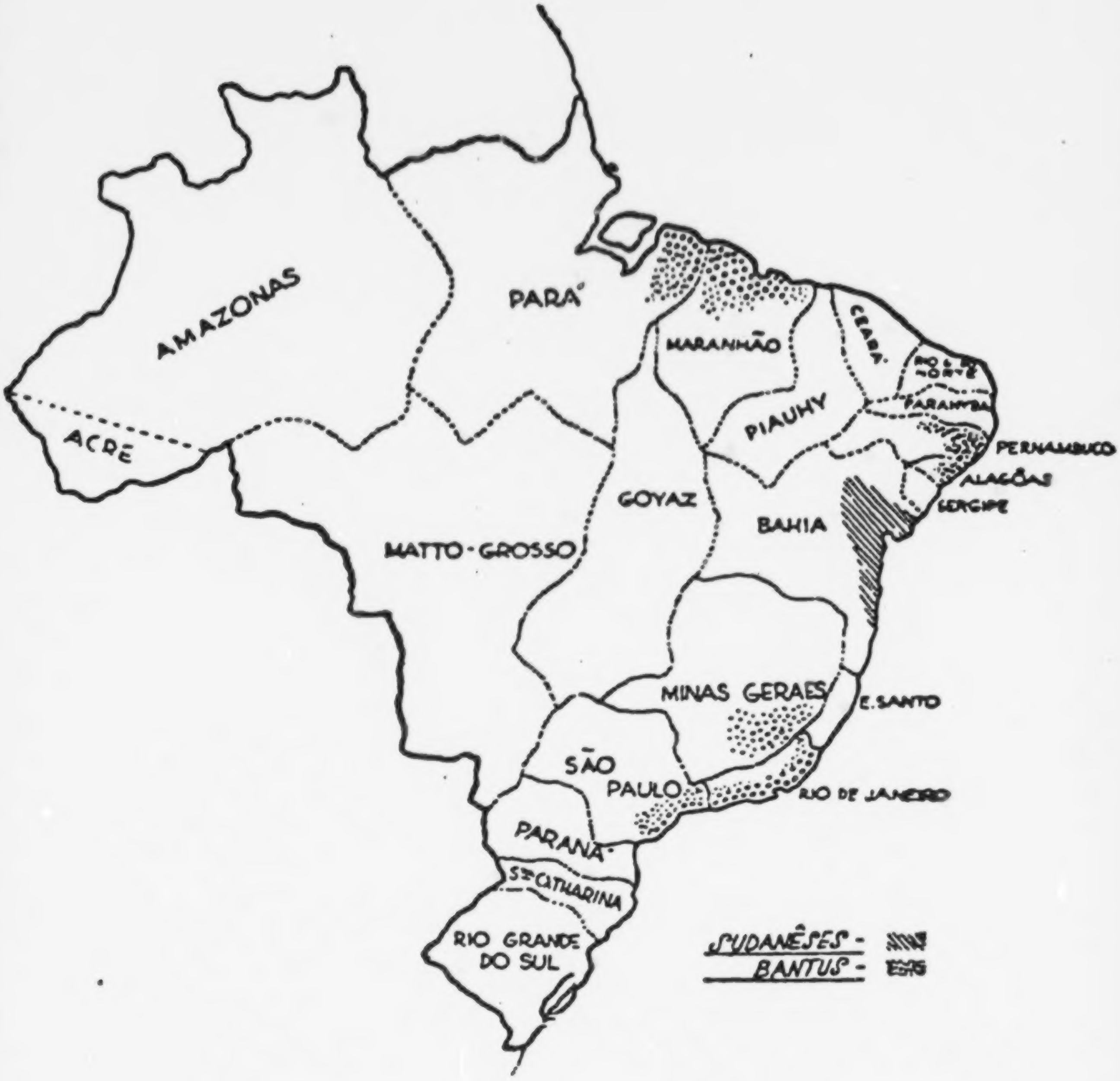
* Franklin, John Hope. From Slavery to Freedom. New York: Alfred A. Knopf, 1980 (fifth edition) p. 71. Map taken from: Freyre, Gilberto. Trans. and ed. Harriet de Onis. The Mansions and the Shanties. New York: Alfred A. Knopf, 1966.

MAP C - LOCATION OF SUDANESE AND BANTU SLAVES


AMAZONAS
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ACRE
MARANHÃO
CEARÁ
RIO G. DO NORTE
PARAHYBA
PIAUHY
PERNAMBUCO
ALAGÔAS
SERGIPE
GOYAZ
BAHIA
MATTO-GROSSO
MINAS GERAES
E. SANTO
SÃO PAULO
RIO DE JANEIRO
PARANÁ
STA CATHARINA
RIO GRANDE DO SUL
SUDANÊSES - ▨
BANTUS - ░

FIG. 3 — *Primitivos focos da entrada de negros escravos, no Brasil*

From Ramos, Arthur. O Negro Brasileiro. Recife: Fundacao Joaquim Nabuco, 1988, p. 18.

A PARTIAL LISTING OF SOME IMPORTANT DATES IN THE HISTORY OF AFRICANS IN BRAZIL

1500	Official discovery of the land by the Portuguese
1520	Introduction of sugar cane
1530s	Portuguese settlers arrive; land grants, which would become administrative units, given; plantations set up.
1549	The newly formed city of Salvador in Bahia, becomes site of Brazil's colonial government. Tomé de Souza, first governor-general, disembarked there with African slaves.
1624-1654	Period of the Dutch control of Northern Brazil, the country's producer of sugar. Capital at Recife, Pernambuco. Defeat of the Dutch by the Brazilians, including African regiments.
1630	Probable date of the formation of Palmares, the quilombo that occupied a major territorial area.
1693	Minas Gerais experienced a gold rush which would last a hundred years. The area began to compete with the sugar economy.
1695	Death of Zumbi, a leader of Palmares.
1697	Destruction of Palmares (Nov. 20)
1727	Introduction of coffee in Para (Maranhão 1732, Rio 1762) Its cultivation spread in the first half of the 19th century where by the second half it displaced sugar. It gave rise to a new aristocracy including owners of lands and slaves.
1741	Decree that the slaves imprisoned from the quilombos have the letter "F" for fugao (fugitive) stamped by fire on their shoulderblades.
1763	Transfer of capital from Salvador-Bahia to Rio de Janeiro
1808	The royal family of Portugual fled from Napoleon to Brazil and set up the royal court in Rio de Janeiro. The opening of Brazilian ports led to increased external contacts and increased urbanization. Manufacturing, formerly illegal, was now permitted.
1815	Brazil became a kingdom
1818	First land grants to Swiss and German settlers. Subsequently non-Iberian Europeans increased immigration.
1822	Independence from Portugal. Monarchy retained. Dom Pedro I becomes emperor.

1835	Uprising of urban slaves of Salvador, Bahia. The most important urban insurrection of Brazilian slaves in terms of numbers, the degree of organization, and the potential offensive against white domination. It was part of a series of revolts of 1807, 1809, 1813, 1826, 1828, 1830, and 1844.
1840	Coronation of Dom Pedro II, age 14. His forty-nine year reign becomes a period of social and cultural change during which many mulattos make intellectual contributions.
1849	Ruy Barbosa was born in Bahia. At a very early age he became a power in national politics and distinguished himself by his advanced liberalism.
1850	The Lei Eusebio de Queiroz ended the selling of slaves or bringing them into the empire. (Sept. 4)
1860-1871	Activity of the poet Castro Alves, who played an important part in abolition.
1864	Victory in the war against Paraguay
1866	An imperial decree ordered the freeing of all the slaves who served in the Army.
1869	Prohibition in the sale of slaves of the separation of husband and wife and of parents and children
1870-1908	Literary activity of the mulatto Machado de Asis, one of the most famous Brazilian authors, known for his psychological insights and reflection of social conditions.
1871	The Law of the Free Womb freed the children of slaves (28 Sept.)a major blow to the system of slave labor.
1879-1889	Period of Joaquim Nabuco's efforts on behalf of abolition.
1881	Publication of the novel O Mulato by Aluizio Azevedo which dealt with the struggle of the educated mulatto in the face of class and color prejudices
1882	The death of the abolitionist Luiz Gama, age 52 (Aug. 24)
1885	The Lei Saraiva Cotegipe freed slaves over 65 (Sept. 28)
1888	Abolition of slavery in Brazil by Princess Isabel, regent, in the Lei Aurea (May 13), followed by several days of nationwide celebration. Economically, abolition had a profound effect on the sugar industry and the social order on which it was based; the impact on the coffee industry was less as slaves had been replaced by Italian laborers.

1889	Proclamation of the republic.
1890	Ruy Barbosa ordered the burning of documents related to slavery (Dec. 14).
1910	Beginning of the first AfricanBrazilian newspaper in Campinas, state of São Paulo.
1915	*O Menelik*, first AfricanBrazilian newspaper in Sao Paulo. In the next fifteen years, other such newspapers would follow in the state of São Paulo.
1917	Brazil enters World War I in support of the Allies; *pelo telefone*, the first samba ever recorded, becomes popular.
1929	Founding of the newspaper *Quilombo* in Rio de Janeiro. In the next thirtyfive years, AfricanBrazilian newspapers were started in various places throughout the country.
1931	Founding in Sao Paulo of Frente Negra Brasileiro. It had six million members in Sao Paulo and branches in Maranhao, Pernanbuco, Bahia, Sergipe, Rio Grande do Sul, Minas Gerais, Rio de Janeiro and Espirito Santo. In 1936 it was transformed into a political party.
1935	The Brazilian Movement against Racial Prejudice, created in Rio de Janeiro.
1937	The Frente Negra was closed after the political coup of the New State.
1938	Organization in São Paulo of the National Union of Men of Color.
1943	Founding in Porto Alegre of the Union of Men of Color
1944	Established of the Experimental Theatre of the Negro by Abdias Nascimento in Rio de Janeiro.
1945	Renaissance of the African movement.
1946	Brazil reverts to a democratic constitution after army officers had forced Getúlio Vargas to resign the previous year.
1948	Establishment of the Negro Workers' Front and Social Crusade.
1949	National Conference of the Negro held in Rio de Janeiro with delegates from various parts of the country. Beginning of the National Union of Men of Color in Rio.
1950	Founding in Rio of the National Council of Negro Women.
1951	Prohibition of discrimination against race or religion

1956	Juscelino Kubitschek becomes president promising to achieve "fifty years of progress in five."
1960	The new city of Brasilia becomes the capital of Brazil.
1988	Centennial Anniversary of the abolition of slavery.
1988	New Constitution with expanded rights, including the recognition of land use and issuance of land titles to "descendants of quilombo communities.'

These dates were compiled primarily from "Comportamento/Racismo: cronologie das lutas pelo direito dos negro; source: Retratos do Brasil, 10, in Alguns dados sobre a situacao do Negro no Brasil-Discriminacao, trabalho, historia Dezembro 1986" (from IBASE, Sao Paulo).

A PARTIAL LISTING OF SOME IMPORTANT NAMES IN AFRICAN-BRAZILIAN HISTORY*

ALEIJADINHO (1730-1812), born Antonio Francisco Lisboa, the mulatto son of a Portuguese man and a black slave woman; the most brilliant artist of his time in Brazil. He was given the nickname Aleijadinho ("the maimed") because of an illness he developed after the age of forty. Leprosy gradually deformed his appendages, incapacitating him for all work with his hands; his masterpieces were done with a chisel held tightly in the crook of his elbow. He painted churches, especially in Ouro Preto, and was also a great architect and sculptor. He usually worked in absolute solitude, accompanied and aided by a single black slave. An artistic genius, Aleijadinho represents the culminating expression of centuries of colonial development. He was the first visual artist to create a strictly Brazilian school of art. (Ramos, The Negro, p. 133)*

ALENCAR, José De (1829-1877), a Brazilian poet, playwright, and statesman. Although Alencar was not an active abolitionist, he wrote two social dramas, O Demonio Familiar and Mãe, in which he expressed his opposition to slavery. (Sayers, The Negro, p. 130.)*

ALMEIDA, Manuel Antonio De (1831-1861), a Brazilian novelist who wrote about slavery at the beginning of the nineteenth century. The slaves are shown as they go about their household tasks and take part in the life of Rio de Janeiro. Some of his historical characters, such as Leonardo, Vidinha, and Chico-Juco, are supposedly popular blacks of the days of D. João IV who lived in that city as regent and king from 1807-1821. The author stresssed how the mulattoes were completely integrated into society. (Sayers, The Negro, pp. 169-70, 171-73.)*

AMADO, Jorge, born 1912 in Ilheus, Bahia; journalist, lawyer, and author of many novels describing life in Bahia and northeast Brazil. The son of a cocoa planter, his first novel at the age of nineteen was a plea for social justice for the workers on cocoa estates. The theme of class struggle which dominated his earlier works gave way to a lighter novelistic approach in his later works. His books have been published in several languages. Many have glossaries that include African-Brazilian terms.

The information in this list is compiled primarily from Nunez, Benjamin. Dictionary of Afro-Latin American Civilization. Westport, CT: Greenwood Press, 1980. It will be marked thus: (The source that Nunez used, when given, will be shown in parentheses.) The majority of persons listed are of African descent; The remainder have written about or contributed to African-Brazilian history. Most of this information is taken verbatim. The use of "q.v." is from Nunez. Some has been abridged. Readers are referred to Nunez for the full text of entries and other excellent information about persons and terms of Brazil as well as other parts of Latin America and the Caribbean. Sources other than Nunez are unmarked.

ANJOS FERREIRA, Manoel Francisco Dos, a black general who in 1839 organized a *balaida* (q.v.) in northeast Brazil. He was the chieftain of *300* peasants and runaway slaves, who fought effectively for three years until regular government troops suppressed them. At one time, he controlled the entire province of Maranhão. He died heroically, from his wounds, in Caxias. (Ramos, *The Negro*, p. 53.)*

ANTONIL, André João (1649-1716), an Italian Jesuit born João Antônio Andreoni who came to Bahia in 1681. Apart from brief visits to Pernambuco and Rio de Janeiro, he remained in Bahia for more than forty years. In addition to his accomplished scholarly works in Latin, he published *Cultura e Opulencia do Brasil por sus Drogas e Minas* (Lisbon, 1711) considered to be the best book on economic and social conditions of Brazil during the first half of the eighteenth century. In his examination of the agricultural society, Antonil shows a much more complete understanding of the importance of the black than previous Brazilian writers had. Antonil does not dismiss the slave or the mulatto freedman; rather, he shows the slave to be the basic element of his owner's capital, the "hands and feet of his master." (Sayers, pp. 45-47.)*

APRIGIO, a black slave leader, who organized an unsuccessful revolt of Hausa Moslem slaves (q.v.) in Bahia, Brazil, in 1835. (Ramos, *The Negro*, p. 35.)*

AZEVEDO, Aluizio (1857-1913), a Brazilian writer, author of several successful antislavery novels. . .(Sayers, *The Negro*, pp. 145, 199, 204).*

AZEVEDO, Arthur (1855-1908), a Brazilian playwright and poet,.author of many comedies and short stories in some of which he attacks slavery. . .*

BAQUAQUA, Mahommah G., a black slave from Zoogas, in the interior of West Africa, who was brought to Brazil in the 1830s. After his Brazilian experience, Baquaqua traveled to New York as a slave sailor on a merchant vessel. There he was freed. Later, he went to Haiti, where he was converted to Christianity; from there he went to Canada. His autobiography was published in 1854 in Detroit by Samuel Moore.*

BARBALHO, Luiz, a black hero of the war against the Dutch invaders from 1626 to 1630. He was the leader of the defeated Brazilian army which fled to the Sertão. (Senna, *Africanos no Brasil*, p. 42.)*

BELCHOIR, a Brazilian black Moslem slave who was a leader in the illfated revolt of Hausa slaves (q.v.) in Bahia, Brazil, in 1835. (Ramos, *The Negro*, p. 50.)*

BENTO, Antonio (b. 1843), an ardent Brazilian abolitionist who, around 1880, organized an underground movement to help black slaves escape from *fazendas* (q.v.) and farms. Called Brazil's John Brown, he systematized the operations in Sao Paulo by organizing a kind of religious brotherhood whose members were called *caifazes* (q.v.) Under Bento's inspiration, farmers and black freemen appealed to slaves on the fazendas, railroad coachmen guided the fugitives on trains and lawyers and business-men sheltered them in their houses. After abolition in 1888, groups of former slaves gathered in front of Bento's home each year on the anniversary of emancipation to celebrate and dance the samba(q.v.) (Toplins, The Abolition, pp. 204-205.)*

BONFIM, Martiniano Eliseau Do (1860-1943), a black Brazilian religious leader and scholar. In about 1930, Bonfim traveled to Nigeria for initiation into an African cult.. . .In 1941, together with other distinguished blacks, he signed a petition to the governor of Bahia asking for official recognition of the Afro-Brazilian sects. (Bastide, African Civilizations, p. 130.)*

BRITO, Francisco de Paula (1809-1861), a Brazilian mulatto and self-educated journalist. Brito was the publisher of O Homem de Cor ("The Coloured Man") (q.v.), a periodical that appeared in Rio de Janeiro on September 14, 1833; with the appearance of its fourth issue, its name was changed to O Mulatto. It was the first periodical devoted to the interests of the Brazilian colored population.*

CALABAR, Domingos, a Brazilian mulatto who fought in Pernambuco (circa 1692) under Mathis d'Albuquerque. He later passed over to the side of the Dutch invaders and was responsible for several Portuguese defeats. He was finally captured and hanged. (Freyre, The Masters, p. 269.)*

CALAFATE, Manoel, a Brazilian Moslem slave who played a leading role in the unsucessful Hausa uprising of 1835 in Bahia, Brazil. (Ramos, The Negro, p. 50.)*

CALDAS BARBOSA, Domingos (1738 or 1740-1800), a Brazilian mulatto musician and writer. Caldas Barbosa was the son of a Portuguese man and a black woman from Angola (q.v.) His inspired songs, often sung to the accompaniment of the viola, were very popular in both Brazil and Portugal. He was sent for military service to the province of Sacramento (Uruguay); soon after he left for Lisbon where, in 1755, his first poems were published. He was also a secular priest. In Lison, he helped found the Academy of Fine Arts, becoming its first president.. . .(Ramos, p. 127.)*

CASTRO, A. Urbano Pereira De, a Brazilian writer. In 1853, two years after the appearance of Harriet Beecher Stowe's Uncle Tom's Cabin, Castro translated it into Portuguese under the title Cabana do Pai Thomas, ou a Vida dos Negros na America. It was advertised on book jackets for years after its publication in Portuguese. (Sayers, The Negro, p. 116.)*

CASTRO ALVES, Antonio De (1847-1871), a Brazilian poet and playwright and Chief Brazilian representative of the romantic movement. An ardent abolitionist, Castro Alves wrote a great deal of poetry in which the emancipation of slaves was one of his major themes. He has had a deep and lasting appeal in Brazilian letters.. . .*

CATÃO, Olimpo (1850-1908), a Brazilian writer. His melodrama *O Negro* (1879) illustrates the point that an educated black differs only in color from a white of the same intellectual level. His hero moves in society as a sort of "Angel of Justice." The author declares that he cannot expect his play to be well received because he is black and a member of the lower class.*

CLAPPS, João, a white Brazilian businessman who, in 1883, served as president of the Abolitionist Confederation (Confederação Abolicionista) in Rio de Janeiro. The owner of a china shop and other commercial enterprises, he centered his antislavery operations in the cities of Rio de Janeiro and Niteroi. While working to impress political leaders through organizational activities and the dissemination of propaganda, he opened night schools for slaves and freedmen. Clapps also secretly arranged to have fugitive slaves spirited out of Rio.*

CHICO REI (b. 1790), in Brazil, a legendary character, supposedly a petty chief in West Africa, who was taken prisoner with his ethnic group and sold into slavery. His name was Francisco, and it is said that with the capture of his entire people, his wife and children accompanied him to the New World. He and his people were sent to Ouro Preto, Minas Gerais, where he was allowed to keep his royal rights and later amassed a small fortune. Little by little, he bought his freedom and that of his children and all his people. He built a palace and a church and organized a black fraternity to free slaves. (Ramos, *The Negro*, pp. 79-83.)

COSTA, Cezario Alves Da, a black Brazilian hero of the Tri-Alliance War (1865-1870) against Paraguay. As a corporal, he fought so valiantly that he was promoted to the rank of sergeant and was later awarded the Cruzeiro decoration by the count d'Eu, chief of army.*

COSTA, Claudio Manoel (1729-1789), a Brazilian poet. Costa's long narrative poem, *Vila Rica* (1773), praises the black slaves working in the mines and on the plantations.*

COSTA, João Severiano Maciel Da (1769-1832), a Brazilian historian and politician who took an early antislavery position at the time of independence from Portugal. He was president of the Constituent Assembly (1825) and was rewarded with the title of marquis de Queluz. In 1821, he published a book, *Memoria sobre a Necessidade de Abolir a Introdução dos Escravos Africanos no Brazil*.. . . His rejection of slavery was based on economic grounds because he felt slave labor was inferior to that of freedmen. (Sayers, *The Negro*, pp. 67, 69.)*

COUTO, Domingos Do Loreto, a Brazilian Benedictine monk born in Pernambuco, about whom little is known. He is the author of *Desagravos do Brazil e glorias de Pernambuco* (1757), a long, intimate, and liberal account of Brazilian history which includes anecdotes and biographies of black heroes, warriors, and slaves. Couto especially admired Henriques Dias (q.v.) and Domingo Calabar (q.v.) whom he considered proud, ambitious and valiant blacks. (Sayers, *The Negro*, pp. 55, 58.)*

CRESPO, Antonio Candido Gonçalves (1846-1883), a black Brazilian poet who, at the age of fourteen, was sent to Portugal where he lived and died. After graduating from Coimbra University, he began writing romantic poetry. His influence in Brazil between 1860 and 1870 was extraordinary. He was indeed the only specifically Afro-American poet fully recognized in Central Europe prior to 1900. His poem "A Escrava" (1876) vividly describes a slave girl's sufferings. His feelings for Africa, the land of his ancestors, are deep and touching. Crespo married a white woman, the daughter of a general, herself a famous writer in the second half of the nineteenth century. Among his works are *Miniaturas* (Lisboa, 187?) and *Nocturnos* (Lisboa, 1888).*

DIAS, Antonio Gonçalves (1823-1864), a brilliant mulatto poet, playwright, and scholar, the son of a Portuguese merchant and a mulatto maid. Dias went to Coimbra where he received a law degree with the highest academic honors. As a romantic poet, Dias is the voice of tropical Brazil and of a poet living in perpetual communion with nature.. . .*

DIAS, Henrique (d. 1645), a black Brazilian who was a hero in the war against the Dutch (1624-1654). With other black slaves, he led a rebellion against the invaders of Pernambuco in 1645. He fought with courage and died in battle. As an author of letters describing his fighting, Dias is probably the first black writer in Brazilian history. (Sayers, *The Negro*, p. 38.)*

DIAS, Marcilio (1838-1865), a black Brazilian sailor who fought in the Paraguayan War in 1864 and died of his wounds. To honor his heroism, the Brazilian navy established the Casa Marcilio Dias for the education of the children of men in the ranks of the navy.*

DIAS JUNIOR, a black painter honored by the Brazilian National Academy with the prize of a visit to Europe in 1914. Caught by the outbreak of the war, he took refuge in Corsica where he died. His masterpiece is the canvas "Abel e Cain."*

DURÃO, Frei José De Santa Rita (1722-1784), the oldest Brazilian poet of the Escola mineira, author of "Caramuru," a poem inspired by Camoes. . . .patriotic rendering of early history, . .*

FERNANDES VIEIRA, João, a Brazilian mulatto hero, the son of a white man and a mulatto woman. In colonial history, he is considered the most outstanding leader in the war against the Dutch in 1645. His forces, consisting of black slaves, mulattoes, and Amerindians, helped to defeat the invaders.*

FERREIRA, João, a Brazilian prophet of Sebastianismo (q.v.) who, around 1870, led a group of fanatic black slaves from several *fazendas* (q.v.) to the interior of the country where an enchanted kingdom was supposed to appear.. . .*

FERREIRA DE MENEZES, José (b. 1845), a black abolitionist in Brazil. Ferreira de Menezes studied law and the social sciences. His legal practice gave him an opportunity to be active in speaking, writing, journalism, and politics. He was also an outstanding poet, novelist, and essayist.*

FONSECA DA SILVA, Valentim (1750-1813), a brilliant Brazilian mulatto artist, popularly known as Maestro Valentim. Fonseca da Silva was born in Minas Gerais and was educated in Rio de Janeiro where he developed his artistic talents. He was a master craftsman, specializing in gold and silver work. He devoted special attention to the making of sacred vessels, candlesticks, tabernacles, cruets, and other religious articles. He also enriched the churches and parks of Rio with statues, carved benches, and fountains. Maestro Valentim inspired a whole school of sculptors and woodworkers. (Ramos, The Negro, p. 134.)*

FONTES, Hermes (1890-1930), a Brazilian mulatto poet who was a leader of the modernist movement in poetry in Brazil. His verses are characterized by nostalgic feelings and the quiet evocation of a world of silence, purity and mystery.. . .*

FREYRE, Gilberto, born 1900, Brazilian sociologist and anthropologist, who taught, traveled and gave lectures in many countries, gaining a worldwide reputation as a social historian. For opposition to the government, he was briefly imprisoned in 1934. He is known for his analysis of the slave system and its effects on the social and cultural patterns of Brazil.

GAMA, José Basilio Da (1741-1795), a Brazilian mulatto poet and soldier. Gama studied in Rio de Janeiro and Lisbon, and upon his reurn to Brazil, he became a member of the Escola Mineira, a nativist movement in literature and art. His works incorporated the new qualities of individualism and feeling for nature which were characteristic of the Arcadian lyricism. His poem "Uruguay," in which he censured the Jesuit method of colonization, signaled the birth of Brazilian literature. In this poem appeared the figure of the Noble Negro (q.v.) Quitubia (q.v.). (Sayers, The Negro, pp. 39, 60.)*

GAMA, Luis Gonzaga Pinto Da (1830-1882), pseudonym Getulino, a Brazilian mulatto poet, journalist, and abolitionist leader. Gama was the son of a dissolute Portuguese planer and a free black woman, Luiza Nahin (q.v.). In 1840, his father sold him into slavery and took him first to Rio de Janeiro and from there to São Paulo. As a servant in São Paulo, he managed to learn to read and write. In 1848, he fled from his master's home after learning the illegality of his enslavement. Later, he served six years in the militia, and, in 1854, he reappeared in Sao Paulo as a clerk. He soon became recognized as a man of letters. A self-educated lawyer, Gama was the co-editor of an anti-slavery journal, O Radical Paulistano. By 1880, he had become a prominent and unchallenged leader of the national abolition movement (q.v.). . .(Ramos, The Negro, p. 145.)*

GANGA ZUMBÁ (d. 1685), a powerful black king of Palmares (q.v.) who was at the peak of his power around 1672. He and his family resided in a palace, and he was attended by guards and officials who had their own quarters. All the residents were runaway slaves and treated him with the consideration of a monarch. Leading a force of

6,000 blacks, he successfully resisted several government expeditions. He was assassinated by his nephew Zambi (q.v.) in 1685. (Ramos, *The Negro*, p. 61.)*

GÓMES, Raymundo, a black Brazilian herdsman, in 1839 the principal leader of the *balaiada* (q.v.), a peasant and slave rebellion in the province of Maranhão. He is also known by the nickname Balaio.*

GONZAGA, Tomás Antonio (1744-1807), a Brazilian lyric poet. In his works, Gonzaga describes the strength and skill of black laborers. In his book *Cartas chilenas*, he shows great sympathy for the humble elements of society--the black slaves and mulattoes working in the mines in Minas Gerais. At times he strikes a humanitarian note, new in the Brazilian poetry of his day. He depicts how the slaves are forced to build the handsome buildings that grace Ouro Preto, and he boldly defends the runaway blacks.*

JABOTÃO, Antonio De Santa Maria (1704-1768), a Brazilian friar who, in 1745, delivered a sermon in a Recife church, arguing that mulattoes were superior to black and whites. As evidence he read a long list of famous mulattoes. . .(Sayers, *The Negro*, p.52)*

JESUS (1790-1847), a Brazilian mulatto who was one of the most famous painters of his time. In his portraits and panels, which adorn several churches and monasteries in Bahia, critics point to his use of disconcerting forms, forceful tones, and original conceptions. Jesus, a profound individualist and unbridled artist, refused to address his Majesty, the Emperor Dom Pedro II, when the latter visited Bahia in 1840. (Ramos, *The Negro*, p. 136)*

JESUS, Carolina Maria de. With only two years of schooling, she wrote an account of her daily struggle for survival in São Paul, published in English as *Child of the Dark* (1962).

LACERDA, Carlos De, a Brazilian journalist who was a leader of the antislavery movement (1884-1888). He was the editor of a radical abolitionist newspaper in Campos, his native city. He concealed fugitive slaves in his home at great risk to his own life and wrote editorials encouraging black slaves to burn the sugar cane (q.v.) fields and flee. At the time, his name elicited extreme emotions among planters and blacks in the Campos region.*

LACERDA, Quintino, a black Brazilian leader who, in 1886, organized the Jabaquara shanty town (q.v.) for runaway slaves. This community, located outside the city of Santos, had more than 10,000 residents by the end of 1887.*

LIMA, Jorge Mateus De (1895-1953), a Brazilian mulatto poet. Lima's philosophical, religious, and black themes are deeply rooted in the Brazilian northeast and in the plantation tradition. His modernist poetry reflects his interest in the cultural contribution of Afro-Brazilians to the nation as a whole and sets the pattern for the revival of the "Faithful Slave" image in postslavery literature. Among his works are *Essa Negra Fulo* (1928) and *Pae Joao Calunga* (a novel, 1935).*

LIMA, Vicente, a Brazilian mulatto scientist who has done serious research on the black culture. He was the co-founder of the Centro de Cultura Afro-Brasileira (q.v.) in Recife in 1937 and is the author of Xango, a well-documented study of black culture.*

LIMA BARRETO, Afonso Henriques De (1881-1922), a black Brazilian novelist who was a disciple of Honore de Balzac. Lima Barreto studied at the Polytechnic School of Rio de Janeiro and afterwards became a public employee. He devoted his leisure hours to writing novels of urban life as seen in Rio de Janeiro, his native city; slavery also attracted his interest. He was a prolific writer. . .*

MACHADO DE ASSIS, Joaquin Maria (1839-1908), a Brazilian mulatto writer born in Rio de Janeiro on June 21, 1839. In his youth, Machado de Asis worked as a printer; later, he began writing poetry and fiction. Considered a master of the Portuguese language, he also translated many foreign works into Portuguese. He founded the Brazilian Academy of Literature and for many years served as its president.. . . *

MATOS, Gregorio do (1633-1696), an early black satirical poet who used the theme of the black in his writings. He was a baroque writer and a member of the so-called Bahian School. His works form Brazil's first true native literature. He wrote a great number of unpublished poems of all kinds, in which he commented upon contemporary Bahian society and on the part blacks played in it. (Sayers, The Negro, p. 42)*

MATTOS, Joaquin de, a black slave leader and hero in the unsuccessful rebellion of Hausa slaves (q.v.) in Bahia in 1835. His loyalty to his comrades was so great that during his trial he refused even to admit an acquaintance with his closest associates. Like all the rebels, Mattos was a devout Moslem. (Ramos, The Negro, p. 51.)

MONTEIRO, Maciel (1804-1868), a Brazilian politician and poet. He proposed the abolition of slavery in a celebrated speech delivered in 1851.*

MOREIRA, Juliano (1854-1911), a black Brazilian scientist, physician and psychiatrist, a pioneer in the treatment of insanity in his country. His bibliography is lengthy and covers various aspects of psychiatry. In some of his scholarly studies, whose prestige extended to Europe, he took issue with the thesis that the black and mulatto are racially inferior.. . .*

NABUCO, Joaquim (1849-1910), Brazilian writer, abolitionist and diplomat. A parliamentary deputy who was a strong force in bringing about the abolition of slavery (1888), he was minister to Great Britain and ambassdor to the United States. He was a champion of Pan-Americanism and presided over the 1906 Pan American Conference. He is well known for his literary works including his autobiography. Further information is available in a biography written by his daughter Carolina (tr. 1950 repr. 1969)

NAHIN, Luiza, an African-born princess who was violently uprooted and taken to Brazil where she was sold into slavery. A Moslem Hausa, she was one of the most outstanding leaders of the Hausa insurrection in 1835. Her house in Bahia became a center for the meetings of the chiefs during the great revolt. Luiza Nahin, . . her name remains in history and legend as a symbol of the black woman's courage and audacity.*

NEGRO, Antonio, a black Brazilian slave who was a hero in the war against the Dutch in 1625. The king, Philip III, informed by the governor of the colony of Negro's bravery and courage, gave him his freedom at public expense. His Majesty ordered the building of a fortress on the site where Negro resisted the Dutch forces; Negro was further honored by an appointment as commander of the fortress. (Ramos, *The Negro*, p. 160.)*

PATROCINIO, José do (1854-1905), a Brazilian mulatto leader of the abolition movement (q.v.) He was the son of a priest and a black vegetable vendor. Through his own efforts and protectors, he was able to attend the university. He became a politician, writer, spokesman for abolition, and a great journalist. No phase of the struggle for the freedom of the slaves escaped his energetic and tireless efforts. After the abolition of slavery in 1888, he went into semi-oblivion and died indigent and forgotten.. . .*

PEIXOTO, José Inacio de Alvarenga (1744-1793), a Brazilian poet of the Escola Mineira who wrote a poem, "Canto Genethiaco," in which he pays tribute to the children of Africa who work hard on the plantations and are valiant soldiers.*

PEREIRA, Nuñno Marques (d. 1728), a Brazilian traveler and writer. Pereira is best known for *Compendio Narrativo do Peregrino da Americas* (circa 1725), a very popular novel, the first part of which underwent five printings between 1728 and 1765. The book recounts the trip a visitor made to Brazil, including his stops at the *fazendas* (q.v.) and his observations on the planters' lives and their homes. The descriptions of the slaves are very detailed. (Sayers, *The Negro*, p. 47.)*

PIMENTEL, Estevão, in colonial Brazil, a free mulatto, a blacksmith by trade who in 1847 as chief of a secret society, led a slave revolt in a black town located in the forest of Santa Catarina, near Petropolis. (Price, *Maroon Society*, p. 198.*

QUERINO, Manoel (1851-1923), a black scholar and abolitionist born in San Amaro, Bahía, in July 1851. Querino voiced his convictions against slavery in a series of newspaper articles in Bahía. A gifted artist, Querino taught art and painted churches. He wrote *Artistas Bahianos* (1909); *As Artes na Bahía* (1913); and *O Colono Preto como Factor do Civilização* (1918).*

RABELLO, Laurindo (1826-1864), a mulatto poet born in Rio de Janeiro, the son of poverty stricken parents. The hardships of his youth are evident in his strong sentiment of rebellion towards society; his deep-rooted feelings of frustration exploded later in

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his powerful and moving satires. After receiving a medical degree, he became an army physician. He died at the age of thirty-eight. His main work, Obras Poeticas, was published post-humously by his friends.*

REBOUÇAS, André (1838-1898), a black engineer and abolitionist born in Bahia on January 13, 1838. In close cooperation with other Brazilians, both white and black, Rebouças struggled to end slavery. He served in government and private enterprise, amassing a considerable fortune, part of which he spent on supporting journals, magazines, and societies that were working for the freedom of the slaves. After the fall of the monarchy in 1889, Rebouças resigned his professorship at the Escola Politecnica of Rio de Janeiro to accompany Emperor Dom Pedro II into exile. After the death of the emperor, he retired to the Azores where he died in 1898.*

ROCHA, José Joaquín da, a black Brazilian painter in Bahia who was at the height of his career around 1777. Da Rocha was a master in the development of polychrome imagery. One of his best paintings is "The Visitation" which he painted for the main altar of the Church of Santa Clara da Misericordia in Bahia, Brazil.*

SALDANHA, José De Natividade (1796-1830), a mulatto poet born in Pernambuco, Brazil, the son of a priest and a mulatto girl. While studying at the University of Coimbra, Portugal, Saldanha wrote poetry, later published under the title, Poesias, in which he praised black heroes such as Henrique Dias (q.v.). He was an ardent nationalist and participated in an unsuccessful attempt to organize the Republic of the Equator (1824) in the Northeast. After defeat he was forced into exile and lived in various European countries and in the United States.*

SANIM, Luiz, a Brazilian Moslem Hausa slave (q.v.), a leading chief in the massive uprisings of slaves that took place in Bahia in 1835. He was tried and sentenced to 600 lashes. (Ramos, The Negro, p. 50.)*

SILVA, Estevão (d. 1801), a black painter born in Rio de Janeiro. His favorite subjects were slaves and nature. (Ramos, The Negro, p. 138.)*

SILVA ALVARENGA, Manoel Ignácio da (1749-1814), a mulatto born in Vila Rica, Minas Gerais, Brazil, the son of a poor musician. He studied at Coimbra University in Portugal from 1773 to 1776 where he was a protegé of the Marques de Pombal. He returned to Brazil and distinguished himself as a poet and public servant. He wrote on Brazilian themes, but seldom mentioned Africa or black subjects.

SILVA CUNHA, Gaspar De, a Brazilian black slave leader in the unsuccessful Hausa slave (q.v.) revolt in Bahia in 1835.*

SOUSA, João da Cruz e (1862-1898), a Brazilian-born black poet of pure African descent. Throughout his life, Sousa was subjected to innumerable sufferings and humiliation because of his race; many of his poems express sadness and grief. . .Although he saw African cultures through European eyes, he tragically felt the presence of both, and the racial conflict drew him to the pessism of Schopenhauer. He is the creator of a "nocturnal" poetry in which blackness is beautiful, an idea which was a forerunner of negritude (q.v.).. . .*

SOUZA E SILVA, J. J. Norberto (1820-1891), a Brazilian poet inspired by African themes and the history of slaves. He was an ardent defender of the black tradition as a creative force in literature. His main work is an unfinished volume of poetry entitled Palmares: fragmentos de um Poema Zumbi (1850).*

TERESA A RAINHA (Pg.), a former black queen from Cabinda who was condemned to slavery after she was caught committing adultery (circa 1580). Soon after, she was sold to a Portuguese merchant and taken to Brazil. When she arrived at her owner's plantation, she still wore bands of gold-plated copper on her arms and legs, and her companions showed her much respect. At the beginning she refused to work, but soon, under duress, she accepted her fate. (Roderiques, Brazil and Africa, p. 43.)*

TEXEIRA E SOUZA, Antonio Gonçalves (1812-1861), an outstanding mulatto writer born in Cabo Frio, Rio de Janeiro. Of humble origin, through hard efforts he was able to obtain only a rudimentary education. He was a carpenter by trade. His writings cover every field of literature: poetry, fiction, and theater. His novels are full of mystery, intrigue, and romantic adventure.. . .*

TRINDADE, SOLANO, a mulatto Brazilian poet deeply inspired by black themes. He was one of the founders of the Centro de Cultura Afro-Brasileira (q.v.) in 1937.. . .*

VARELA, Fagundes (1841-1875), a Brazilian poet. Varela wrote Cantos Meridionais in which he praises the suffering slaves; in one of the poems, "O Escravo" Varela describes the toil, tribulations, and dreams of distant Africa that torment the soul of the black. If the slave, says the poet, had defended himself by calling upon the African wind, it would have summoned to his aid the beasts of the jungle. Varela had only occasional interest in the black slaves, however, and he apparently did not feel any deep kinship with the darker Brazilians.*

VAZ COELHO, Antonio, a free black born in Brazil who, around 1790, made several voyages to Ardra (q.v.) on the Slave Coast (q.v.). He later organized a profitable business in the slave trade and became a very respectable businessman. It is said that he introduced the idea of mounting swivel guns on war canoes. (Davidson, Black Mother, p. 275)*

XAXÁ, Queen, the daughter of the king of Dahomey (q.v.) who, around 1820, was sent by her father to Brazil to attend school. She later married Manoel José de Souza Lopes, a wealthy Brazilian slave trader operating in the kingdom.*

ZAMBI, KING, in Brazil, a black leader, the nephew of Ganga Zumbá (q.v.) and organizer of the Palmares Republic (q.v.). In 1685, Zambi rebelled against his uncle, killed him, gathered a small force of runaway slaves, and proclaimed himself king of Palmares. This was the beginning of the most turbulent and decisive period in the existence of the kingdom. He fortified the settlement and defended it by a series of fences and stockades which made it nearly invincible. It resisted many attacks by regular troops until 169 when it was partially conquered, and Zambi was defeated and killed. (Ramos, The Negro, p. 61.)*

ZEFERINA, a Yoruba (q.v.) slave woman, the leader of a runaway settlement formed by black Yoruba slaves outside the city of Bahia, Brazil.. . . *p. 500.

ZONA-ZUMBA (Afr.), a black leader, the brother of the famous Ganga Zumbá (q.v.) king of Palmares (q.v.), Zona-Zumba was a ruler of one of the several small and less protected communities of the black kingdom in Brazil.*

ZUMBI, in colonial Brazil, a black chief of a quilombo (q.v.).*

ZUNDU, a great black leader of several runaway settlements in the interior of northeast Brazil. For years he fought heroically against overwhelming odds. In 1757, he chose death to defeat. (Ramos, The Negro, p. 43.)*

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BRAZIL: AN INTRODUCTORY UNIT FOR HIGH SCHOOL STUDENTS

FULBRIGHT-HAYS SUMMER SEMINARS ABROAD REPORT

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INTRODUCTION TO UNIT OF STUDY:

This report is presented in three sections. Section one relates to the background notes (information) on education in Brazil. These ideas were attained through brief visits to three schools in Brazil, conversations with teachers, as well as through published texts which are listed in the bibliography.

The second section outlines an introductory social studies high school course unit on Brazil which will be used in a four week study within a Humanities course. This unit of study will introduce students to the complexity of Brazil and will touch upon the history, politics, education system, literature and arts.

Section three summarizes my experiences and reflections on Brazil. Following section three, I will insert the Appendices containing relevant addenda.

EDUCATION IN BRAZIL:

According to the 1990-1992 "Development of Education National Report", certain principles are listed according to the 1988 Constitution which will be emphasized in education:

-plurality of ideas and pedagogical concepts and coexistence of public and private educational institutions.
-free education in public institutions.
-democratic administration of public education;
-assurance of standard of quality, at all teaching levels;
-availability of regular night school, adequate to the student's status;

The 1967 Constitution established that free elementary education is compulsory for all children 7 to 14 years old in government schools. As seen on the chart on school population from 1979 to 1989, (Table 6, see appendix 6) the number of students not attending school seems to be rising to the 1979 level. Personal observations of children in the streets and interviews with teachers and school officials, the official count of students in school could be inflated. The chart on enrollment in secondary education (Table 11, see appendix 7) again reflects the number of young people who are not in school.

Brazilian schools offer three sessions each day. Students are able to work, help with family concerns, and still attend classes. However, the "informal economy" draws upon many of these children since they can learn more, survive economically, and use their skills on the street. How could schools, as they are presently set up, attract these children to their portals? We, in the USA have similar problems. We have a school system which has been set up in the traditional model and cosmetic changes have usually been made.

Brazil has to reconstruct their schools in order to meet the needs of their increasing population. The streetkids have the ability to survive and are street smart. They pick up the language of the tourists; know the money system; can barter; make sales and can function in this informal economy. How can schools meet these children halfway? What can schools do to compete with the feelings of enterprise, survival, success that children can and do feel on the street? How can schools adjust and adapt? These are the questions that Brazil has to ask in order to meet the needs of their children. Brazil has apprenticeship programs but accessibility is limited especially for poor children.

Children cannot be told to go to an overcrowded school where they will be one of many and will probably fail when they can get out on the street and make their connections to wheel and deal; learn the numbers that make sense to them; learn the words in the language that they will need; feel good when they make those deals and survive another day with some cash in their pockets. Brazilian street children made me think about all those children who are so able to learn however they slip through the cracks, are overlooked, or are shot dead in the streets as they were in Rio in July, 1993.

The teachers that I met and interviewed in the three schools that I observed, are very dedicated. Some have their Bachelors degree but many who teach in the school system do not have a college degree and maybe have a high school certificate of completion. A teacher, at the end of their career (20-25 years) may make approximately $1000 a month. Teachers work a long day teaching two of the three sessions that are offered. I was very impressed by the dedication of both the teachers and the students that I saw attending night classes past 11 o'clock. Three sessions provide a flexibility with regard to school attendance however, this schedule also gives kids too much free time since they are only in school for half days. The public schools vary in what they offer according to their location and tax base, just as ours do. Some that are in more affluent neighborhoods, as one that I saw, offer a pretty good program and are not as overcrowded as your urban schools.

Many middle class parents send their children to private school, and pay approximately $100 00 per month. Private school has some advantages over public school. Students who attend private school are better prepared to take the university entrance examinations.

The problems that teachers spoke of with the schools are:

1. they are not for everybody---many kids do not go to school and in some cases, there just are not enough schools especially in the Northeast of Brazil.
2. high drop out rate
3. need to work to survive
4. education is not democratic---does not meet the population and their needs
5. literacy is said to be at 75%, but this is inflated or curved drastically.

My personal interest is in multicultural education. When I visited schools and spoke with teachers and looked at materials, I asked the following questions:

-What is multicultural education in Brazil?

-Is the purpose of the curriculum to assimilate and/or to acculturate the children into Brazilian society?

-Is the Social Studies curriculum centered for each child? (Asante's term-see bibliography)

-What does the present curriculum teach the average Brazilian child in Brasilia about the indigenous people of the Amazon or the blacks in Bahia and vice versa?

-Is multiculturalism a goal of the school system?

-Are the schools reflective of Brazil's attitude on race and diversity?

Again and again, as I asked these questions, the response was clear that "we are all Brazilians"--that is what we teach our children. Also, there are some written attempts to mention diversity but it is not really integrated into the curriculum. Some of the texts are similar to ones we have in the USA, where certain pictures of people of diversity will be integrated into the texts, as well as certain celebrations. Again and again, I was told that the television novellas teach the people about their diversity. And so, the responses were familiar to me since back in the states, we often hear that we are not different, we are truly a "melting pot". And, in fact, when a person raises the "ugly head of diversity", they are considered separatists or troublemakers.

Assimilation is so much easier. And so, I was frustrated to see that the rich cultural diversity of Brazil is not taught in the schools. It is celebrated through Carnaval, Candomble, Indian rituals, the arts, dance, and other happenings. It is truly a diverse culture however, from my limited visit, I did not find that children are learning their part, their history in the creation of Brazil. I came home ready to continue our struggle here in the states to try to teach a truer American History which is a multicultural one. We have begun to recognize the need to make sure that our students feel a part of the history and not just a part of an episode or a certain period, but an integral part in the fabric of our nation.

INTRODUCTORY UNIT ON BRAZIL FOR HIGH SCHOOL STUDENTS

INTRODUCTION:

This four- week unit of study will be part of the one-year Humanities elective which I teach alternate years. In this elective, we begin to study the history, culture, and literature of West and South Africa; Mexico, Central America, and Brazil; parts of the Middle East and selected countries of Asia. This outline is flexible and may be adapted to various course levels as well as areas of interest . A limited bibliography is provided since this unit is to be covered in a four-week time period.

COURSE / UNIT DESCRIPTION:

The Humanities course is offered alternate years with the Modern Europe Advanced Placement course. The Humanities course focuses on Latin America, Africa, Asia and the Middle East. We study Europe on alternate years in the AP Modern Europe course. This year, I will include a four week unit on Brazil since the Fulbright program provided me the opportunity to visit and learn about this South American country. The unit will introduce our students to the history, culture and literature of Brazil. It is very relevant to our community to have such an opportunity to learn about Brazil due to our very strong Portuguese history on Martha's Vineyard as well as the number of Brazilians now moving to the Vineyard. This unit of study will provide linkage between our students and the Portuguese community and hopefully will serve the larger island community.

COURSE OUTLINE:

I. History and Cultural Roots

A. Brief history of the three major populations creating Brazil: the Indian, the African and the Portuguese.

B. Acculturation versus Assimilation re: diversity

* Reference to books by Skidmore, Stepan, Freyre, Andrews and Winn listed in bibliography

II Geography of Brazil

- A. Physical map
- B. Political map

* Reference to map books, (samples included) as well as Becker's book.

III Portuguese Language

*Introductory Portuguese language lessons included

IV Education in Brazil

*Information cited in Education report and from personal observation of classes in Brazil.

V. The Arts in Brazil

- A. Rituals and celebrations

*see sheets on candomble and capoeira.

- B. Crafts/ Works of Art/ samba

VI . Literature

- A. Novels of Jorge Amado
- B. Short stories- collection of different Brazilian authors

* Take excerpts from Amado's works as well as short story anthologies.

VII. Women in Brazil

- A. Traditional Roles of women in Brazilian Society
- B Effects of Modernization on Women in Brazil

*Use article from "World and I" magazine as well as excerpts by women writers as found in Longman's Anthology.

VIII. Politics of Brazil in the 1990's

- A. Leaders
- B. Economy
- C. Role of military
- D. Relations with other countries

*Various articles on these topics as provided by Fulbright program

IX. Social Issues facing Brazil

- A. Streetchildren
- B. Schools
- C. Urban poverty
- D. Multi-culturalism

*Use of ERIC files as well as latest newspaper and periodical indices.

X. Personal Impressions from a brief visit. Address questions raised in this study.

***Slide presentation and accompanying notes will supplement the course of study.

PERSONAL REFLECTIONS/ IMPRESSIONS OF BRAZIL

From my limited time in Brazil, approximately four and a half weeks, I was able to get a taste of this complex country. Fulbright provided a program which allowed us to visit and spend time at seven different locations within Brazil: Brasilia, Manaus, Salvador, Recife, Sao Paulo, Ouro Preto and Rio. We flew to these locations, spent 3-4 days at each (except for Brasilia where we stayed nine days); met people at each location, had guest lecturers, toured local museums, walked the area, ate the food, listened to the music and danced---- using the "survival" Portuguese which we learned for nine days under the Fulbright program.

I never had such an opportunity in which I was able to study and research a topic: Brazil. It was fantastic to be a fulltime student and to learn not only from books and lectures, but from hands on experience. I actively participated in the culture of each area that we visited by going out on the streets with the people, using the little Portuguese that I had been taught but keeping my Portuguese-English dictionary closeby. We rode in cabs, took walks, talked to the hotel help, ordered food in restaurants, went to stores and shopped, went dancing as much as we could and talked and talked with the people from all walks of life. This is how my limited Portuguese became useful and how I learned so much about Brazil. Whether it was visiting a university, a favela, a school, eating at a feijoadazj, or getting postage at the post office, people greeted us with warmth and interest, always meeting us halfway or three quarters of the way making us feel welcome. What an opportunity to learn!

As a teacher, I was once again a student. I identified with the kids I teach in their struggle to learn and how they learn. We all learn in different ways and I found myself identifying with my "different" learners, those kids who just learn in different ways. When I sat in Portuguese language class the day the "advanced" group came to visit, I found myself recoiling from their perfected Portuguese and I realized as a teacher how many times we forget the different learning styles of our students as well as their feelings of ineptness. So, thanks to Fulbright, I'm not only a more learned teacher about Brazil but a better teacher in terms of my sensitivity and awareness. We all need to be reminded of human fraility in our profession---sometimes I can get so wrapped up in the content of a lesson that I forget the recipient of the information and their ability to comprehend in the manner that I am presenting the lesson. At times, the greatest content lesson can fall apart when I assume that since it is such a terrific lesson, of course, everyone is just going to love it!!! Wrong! And so, it was good to be reminded again of our different learning styles.

The geography of Brazil was fascinating. From the dryness of Brasilia, the wetness of the Amazon, the coolness of the Northeast with its beaches, the pollution of the industrial city of Sao Paulo to the beauty of the mountainous Ouro Preto and the vitality of Rio. Not only did we experience the variety in geography but it was so well planned for us to have opposites and respites----leaving the busy, overcrowded, smog filled Sao Paulo to the relief of the clean air of Ouro Preto and then leaving the peacefulness of such a mountain hideaway to the liveliness and active pace of the wonderful city of Rio.

The diversity of Brazil was refreshing but complicated. It was a pleasure to walk the streets of Brazil looking at the myriad of young faces (I didn't see too many people over 60) of such diversity. The beautiful colors of people's skin and their eyes, the many sizes and shapes of bodies, the history that you could see in their faces at each location whether it be Berto, our Indian guide, on the Amazon, or Joe, our host and university professor in Ouro Preto, or Maria, the social worker in the favela---so much history represented in their faces. Conversations just begin to touch the surface of their interesting lives. Such combinations of people, such diversity. I was frustrated to find that this diversity doesn't seem to be recognized except in cultural traditions and celebrations or through the television soap operas--the novella. "We are all Brazilians!" seemed to be the unified response that I would hear again and again as I would ask about the learning of multicultural diversity in such a wonderful diverse nation? Does the child in Manaus learn about his/her people's contributions to Brazil then and now? Does this same child learn about the African influence and presence and roots of this presence in the Northeast? Does this same child learn about the

Amazonian Indians? And, vice-versa? Do you celebrate your difference as well as your sameness? These are the same questions that we are pursuing in the United States in our "melting pot" versus "salad bowl" arguments.

As an educator on Martha's Vineyard, a small island where we have a similar population as Brazil (Indians, African Americans and Portuguese) I wanted to see if Brazil was doing something different in recognition of her diversity. I found a social acceptance of color quite different than in the states. People of all colors, shapes and sizes are not stared at, in fact, are recognized as part and parcel of the society at large. This was refreshing to observe. When it comes to access based on color, some Brazilians did say that there were problems the darker skinned you were however this is not unique to Brazil.

I found myself looking at Brazil and learning as much as I could in the little time that I had but bringing it all back home continually comparing what I was learning to what I live here in the states. We have a lot in common, especially in our urban school situation and the number of kids that we allow to slip through the cracks in the system; the number of homeless that we abandon to the streets; the stark contrast between the rich and the poor in Brazil is brutal to live with however the arguments of a Senator Dole and others "defending the rich and their tax breaks" in our country remind me of the arguments of Social Darwinism on which America is not built but is becoming more comfortable with. The violence of the police in Rio reminded me of the violence that we don't even know exists unless someone videotapes it i.e. the Rodney King situation. No, it is not the same---there are differences, however, I became angrier with my home country, the United States. I know what we, as a nation, are capable of, what potential we have, what history we can learn from and improve upon, and what resources we have--especially in our people. The United States should be doing a much better job at all these problems than Brazil is doing. We already are a 20th century nation heading into the 21st century and we have the ability, the technology and the drive to improve our problems. Brazil, meanwhile, strikes me as a second world country with tremendous resources and potential but lacks organization; is a twentieth century country in some ways but in other ways is a 19th century country. The push into central Brazil and the Amazon area reminded me of our drive west in the 1800's and in many ways they are making the same mistakes that we made: deforestation, extermination of the Indian and no master plan. The "reciprocity" between powerful people reminds me of the "big boss" era in our cities in the late 19th century. "You do me a favor and I'll return it". The need to care for the children reminds me of Marian Edelman and the Children's Defense League's cries for help for our kids on the streets of the United States. The need for both countries to develop a strong national service program is strong. President Clinton is trying to at least begin such an idea and this is a good start. And so, we have a lot of similarities and a lot that we can learn from each other. Brazil is a very open society where I felt very welcomed. We, in the United States, are generally an open society, however our separations, especially in the area of race, can take priority over the welcome mat.

I intend to return to Brazil and hopefully will have developed in my study of the Portuguese language so that I can learn even more about this fascinating, complex country which is not easy to define or label. It is a myriad of many forces, ideas and impacts. It is a country with fantastic potential economically and in its resources however it lacks planning. Its greatest resource is its people and yet they are illiterate and so many children homeless and not in schools. They have a phenomenal informal economy and yet it is not encouraged enough for the young to develop talents in and establish an economic base. People are warm and welcoming. There is a system of assumed power: "Do you know who you are talking to?" is a catch phrase in the system. Ninety percent of the Brazilians are outlaws meaning that laws are there but some "catch" and some "don't. Stop signs are there, traffic lights are there but they are not heeded. Brazilians expect reciprocity. They are good to you and expect similar treatment. This trait continues into politics and leads to corruption. The private and personal network never reaches people en masse. People on the street tell you : "You don't have rights, you have favors". I found people very patient, too patient I felt. They are used to the system as it is and they have also lived in a military state for a long time prior to the present democracy. Two institutions seem to keep the Brazilians together as a nation: the Church and the military.

I was impressed by the moral code that was followed on the streets as I would haggle with streetsellers for various goods. They respected the price haggled for and also did not go back on that price if you returned the next day with a friend in tow who wanted to buy the same gift. They listened to what I had paid for the goods and the haggling began at that price. Within the system of haggling, I found, if done right, mutual respect . It is a process and an art.

According to Krich (1993) "This is a world between First and Third Worlds, comfortable only within its own relativity. Forty-seven percent of the land mass of South America that hardly considers intself part of South America at all! Yet it's south America taken to extremes: the best and worst in its cordiality and cruelty, penchant for the absurd! The largest Catholic country, oh yes! Which means it's got the greatest number of illegal abortions, too. .. The richest 4% control 43% of the country's resources, one fourth live in abject poverty, one third are malnourished, almost one-fifth live in unpaved slums. Its where the top 1% own 40% of the farms, and in some states 2% receive 40% of the income. (p.46-47)

Brazil thinks in the complex not in specific sections or compartments. Brazilians deal with the "whole" always which is so difficult for us to understand since we North Americans tend to separate and partition. As a student in Brazil, I kept seeing pieces and parts, but as time passed as I travelled and put myself into the culture of Brazil, I saw a fascinating country and one which I have only touched the surface.

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APPENDICES:

Appendix 1. Brazil- Topography map.
Appendix 2. Brazil- Relief map.
Appendix 3. Survival Portuguese- useful phrases.
Appendix 4. Protocol and Customs.
Appendix 5. Some Local Customs.
Appendix 6. Brazil-Formal First Grade Education-Rate of Attendance 7-14 year olds.
Appendix 7. Brazil-Secondary Education-Schooling Rate of Students 15 through 19 Years of Age 1973-1989.

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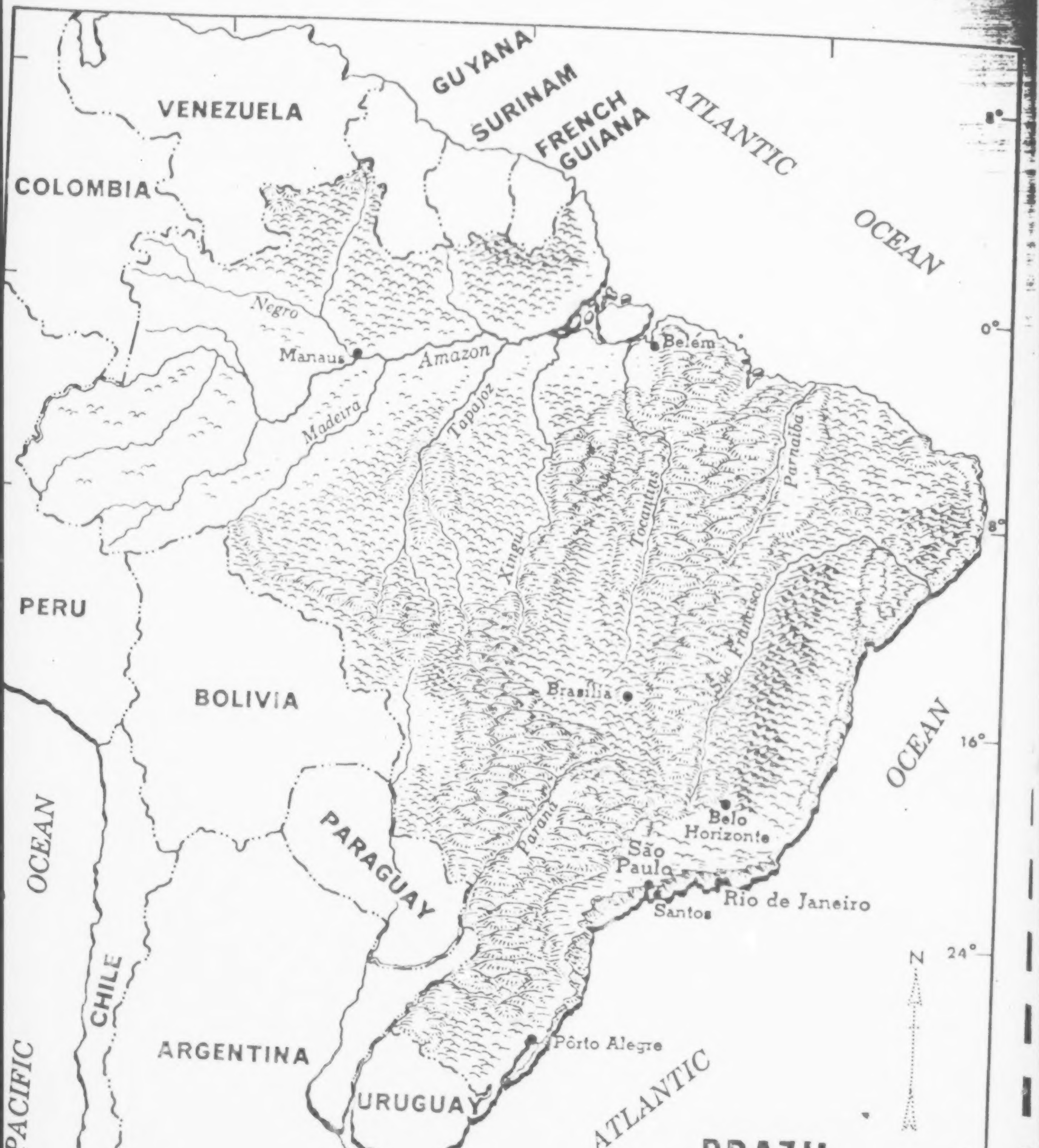
Appendix 1.


GUYANA
VENEZUELA
SURINAM
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ATLANTIC
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COLOMBIA
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Tapajoz
Xingu
Tocantins
Parnaíba
São Francisco
PERU
BOLIVIA
Brasília
OCEAN
PARAGUAY
Paraná
Belo Horizonte
São Paulo
Santos
Rio de Janeiro
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54°

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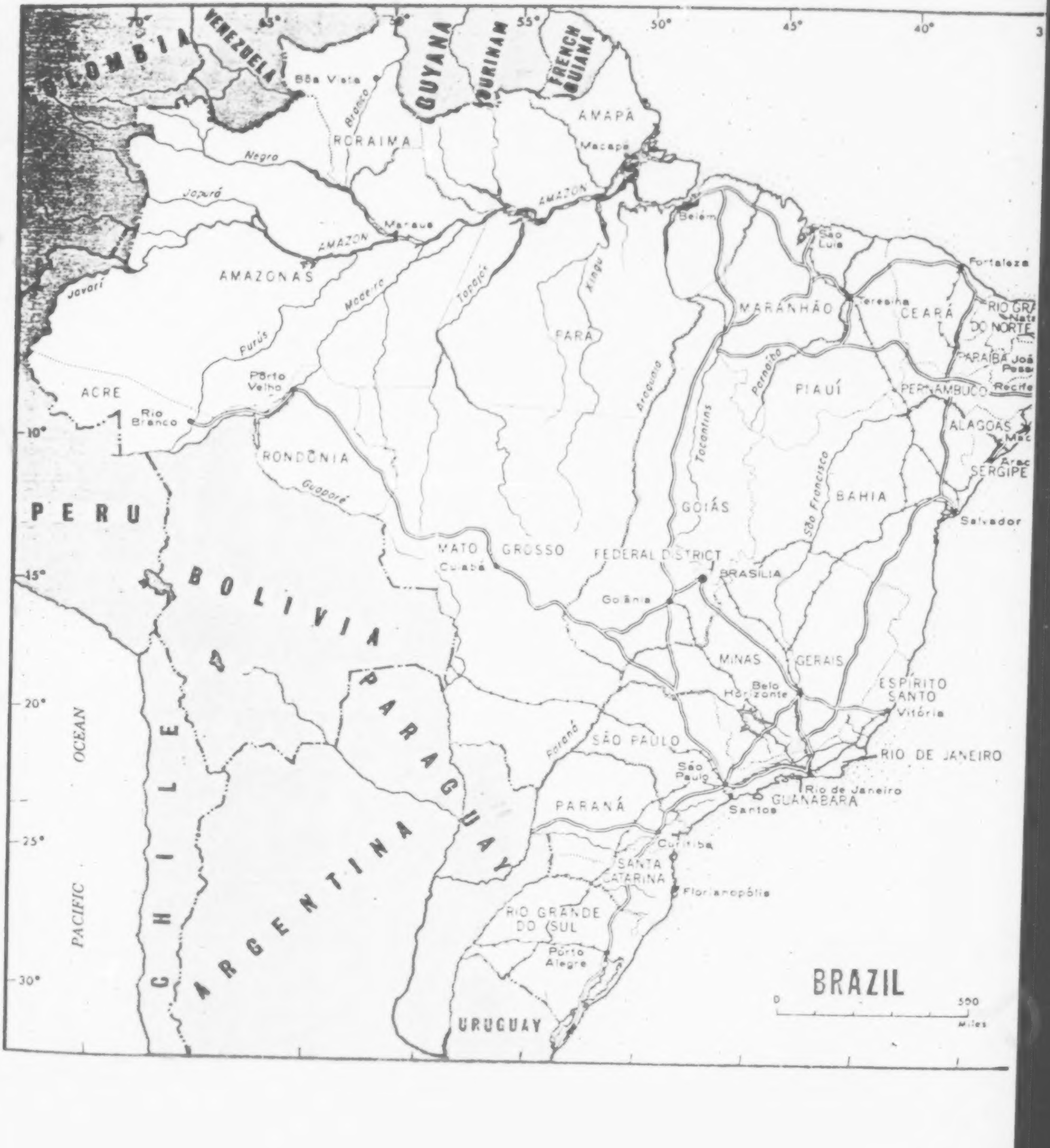
Appendix 2.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VENEZUELA
GUYANA
SURINAM
FRENCH GUIANA
70°
65°
60°
55°
50°
45°
40°
Bôa Vista
Branco
RORAIMA
AMAPÁ
Macapá
Negro
Japurá
AMAZON
Manaus
AMAZONAS
Javari
Madeira
Tapajós
Xingu
PARÁ
Belém
São Luís
Fortaleza
MARANHÃO
Teresina
CEARÁ
RIO GRANDE DO NORTE
Natal
PARAÍBA
João Pessoa
PERNAMBUCO
Recife
PIAUÍ
Parnaíba
Tocantins
Araguaia
ALAGOAS
Maceió
Aracaju
SERGIPE
Purús
ACRE
Rio Branco
Pôrto Velho
10°
RONDÔNIA
Guaporé
São Francisco
BAHIA
Salvador
GOIÁS
PERU
MATO GROSSO
Cuiabá
FEDERAL DISTRICT
BRASÍLIA
15°
Goiânia
BOLIVIA
MINAS GERAIS
Belo Horizonte
ESPÍRITO SANTO
Vitória
20°
PACIFIC OCEAN
CHILE
PARAGUAY
Paraná
SÃO PAULO
São Paulo
RIO DE JANEIRO
Rio de Janeiro
GUANABARA
Santos
PARANÁ
25°
ARGENTINA
Curitiba
SANTA CATARINA
Florianópolis
RIO GRANDE DO SUL
Pôrto Alegre
30°
URUGUAY
BRAZIL
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Appendix 3.

USEFUL PHRASES

GENERAL

Matches	Fosforos
Where is	Onde fica
Money	Dinheiro
Change or exchange	Trocar
A pleasure (meeting you)	Muito prazer
Speak more slowly	Fale mais devagar
Pardon me	Com licenca
Escuse me	Desculpe

SHOPPING

I want	Eu Quero
We are just looking around	Queremos ver o que ha
Do you sell/	Vendem?
Haven't you anything cheaper?	Nao tem nada mais barato?
I'll take this	Levo isto
I want something bigger/smaller	Quero uma coisa maior/menor
What size?	Que medida
This is not my size	Nao e a minha medida
I don't like it	Nao gosto
How much is it?	Quanto e?
I don't like the color	Nao gosto da cor
May I try it on?	posso experimenta-lo?
I shall come back for it	Venho busca-lo depois
What time is it	Que horas sao?
When will it be ready?	Quando estara pronto?

IN THE RESTAURANT

Menu	Cardapio
The bill	A conta
Napkin	Um guardanapo
Rare	Mal passado
Medium	Ao ponto
Well done	Bem passado

UTENSILS

Knife	Faca
Fork	Garfo
Spoon	Colher
Glass	Copo
Plate	Prato
Cup	Xicara

Appendix 4.

PROTOCOL AND CUSTOMS

BRAZILIAN CUSTOMS AND MANNERS

Generally speaking, social customs are not vastly different from what you will find in other "western" countries. Brazilians can be both awkwardly formal and disarmingly informal. Cariocas are the most informal and uninhabited of Brazilians.

In theory, social behavior in the United States and Brazil is almost identical. In practice, however, there are some differences. We hope that the following will help you to avoid embarrassing situations and make your stay pleasant and rewarding.

CONVERSATION

Most Brazilians are excellent conversationalists...sharp, quick and witty. Many persons, including taxi drivers and sales people, understand and speak some English, so it is risky to assume that all remarks made in your native tongue will pass unnoticed.

SURNAMES

Surnames are rarely used. Though people start out on a first name basis, titles of respect--"senhor" for men and most frequently "donna" for women--are terms used to be polite to strangers and to show respect to someone of a different age group or social class. In some families, children address their parents as "o senhor" and "a senhora" instead of what would be the equivalent of "you".

GREETINGS AND LEAVE TAKING

It is the custom in Brazil to say "bom dia" (good day), "boa tarde" (good afternoon), or "boa noite" (good night) to everyone, including salespeople, elevator operators, employees, etc. "Boa noite" is used after 6:00 p.m.

Both men and women shake hands on being introduced, on meeting and on leave taking, no matter how brief the encounter. When you address adults in Portuguese, do not use the intimate term "voce", (plural "voces"), unless you expect and accept being addressed in the same manner which corresponds to a "first name basis" in English. Even workmen and employees like to be addressed as "o senhor", "a senhora", "os senhores".

The "abraco" or embrace, is the national form of greeting, which was brought to the Iberian Peninsula by the Arabs, and thence to Brazil. Women give each other a kiss in the air on both cheeks. It is always safe to shake hands but not to offer an "abraco" unless your Brazilian friend initiates it. As in the United State, you are expected to stand upon the entrance into the room of an important or elderly man or woman, the wife of an important person, or a Priest.

Continued...

Brazilian ladies are gracious and often stand for an introduction to another lady. This is not mandatory, nor is it necessary to shake hands with everyone when presented to a group, though it is often done.

HOSTS

Brazilians are generous hosts, seeing to it that guests' glasses, plates or coffee cups are never empty. Besides the genuine pleasure of being a gracious host, there is the question of honor involved. The "pot luck" of "bring-your-own bottle" party is not very popular in Brazil. It is customary to bring a bouquet of flowers to the hostess.

TIME

It is irritating to many Americans to find that some Brazilians are rather casual about time and not inclined to be punctual in arriving for dinner, an appointment, or a meeting. Occasionally, Americans arriving late expecting that others will do the same, are surprised to find that they are the late ones. It is best to plan to be on time and try not be annoyed when others are late.

FOOD AND DRINKS

Breakfast ("cafe da manha") normally consists of coffee and hot milk, bread with butter and jam, fruit or fruit juice. This is generally included in the price of a hotel room, but ham, eggs, etc., are usually additional.

Lunch ("almoco") is usually a full meal and takes from one to two hours.

Dinner ("jantar") is usually served from 8:30 p.m. on.

"Cafezinho" is half a demitasse cup consisting of sugar with strong coffee poured over it. It is taken after lunch and dinner and many times during the day. Large cups of coffee are served only at breakfast.

Bottled water is sold in every restaurant. It comes with gas (com gas) or without (sem gas).

"Guarana" in its natural form, is a Brazilian shrub, the berries of which can be ground down to form a powder with "magical qualities". Guarana has similar properties to coffee in that it is a nerve stimulant and restorative. Many Brazilians dilute the gurarana powder and use it as a pick-me-up, sometimes mixing it in with their orange juice at breakfast. The majority of the Brazilian drink the commercialized soft drink which retains some of the GUARANA flavor but little else. GUARANA, Brazil's Coca Cola, is served at every restaurant and bar and you should find it a refeshing and stimulating soft drink.

Local culture: *capoeira* and *candomblé*

Music and food are areas where the African influence in Salvador is very clear, but less well-known to visitors are **capoeira**, which began among slaves as a martial art and evolved into a graceful semi-balletic art form somewhere between fighting and dancing, and **candomblé**, the Afro-Brazilian religious cult that permeates the city.

Capoeira

Capoeira is not difficult to find in Salvador. It's usually accompanied by the characteristic rhythmic twang of the *berimbau*, and takes the form of a pair of dancers/fighters leaping and whirling in stylized "combat"—which, with younger *capoeiristas*, occasionally slips into a genuine fight when blows land by accident and the participants lose their temper. There are regular displays, largely for the benefit of tourists but interesting nevertheless, on Terreiro de Jesus and near the entrances to the Mercado Modelo in Cidade Baixa, where contributions from onlookers are expected. But the best *capoeira* is in the **academias de capoeira**, organized schools which have classes that anyone can watch free of charge. All ages take part, many of the children astonishingly nimble: although most *capoeiristas* are male, some girls and women take it up as well. The first and most famous *academia* is still the best, the *Associação de Capoeira Mestre Bimba*, named after the man who popularized *capoeira* in the city from the 1920s onward: it's on the first floor of Rua Francisco Muniz Barreto 1, Terreiro de Jesus, and holds classes from 9am to 11am and 4pm to 7pm, Monday to Saturday (closed Wed). Other schools are at the other end of Cidade Alta, at the Forte de Santo Antônio Além do Carmo: the *Grupo de Capoeira Pelourinho*, with classes on Tuesday, Thursday, and Saturday from 7pm to 10.30pm, and the *Centro Esportivo de Capoeira Angola*, open all day to 10.30pm on weekdays, though you have to turn up to find out when the next class is—late afternoon is a good time, as afternoon and evening sessions are generally better attended.

Candomblé

Candomblé is a little more difficult to track down. Many travel agencies offer tours of the city that include a visit to a *terreiro*, or cult house, but no self-respecting *terreiro* would allow itself to be used in this way—those which do are to be avoided. The best alternative is to go to the main *Bahiatursa* office, in the Palácio do Rio Branco, which has a list of less commercialized *terreiros*, all fairly far out in the suburbs and best reached by taxi. Make sure that the *terreiro* is open first: they only have ceremonies on certain days sacred to one of the pantheon of gods and goddesses, and you just have to hope you strike lucky—though fortunately there's no shortage of deities.

Each *terreiro* is headed by a *mãe do santo* (woman) or *pai do santo* (man), who directs the operations of dozens of novices and initiates. The usual object is to persuade the spirits to descend into the bodies of worshippers, which is done by sacrifices (animals are killed outside public view and usually during the day), offerings of food and drink, and above all by drumming, dancing, and the invocations of the *mãe* or *pai do santo*. There's a central dance area, which may be decorated, where devotees dance for hours to induce the trance that allows the spirits to enter them. A possession can be quite frightening: sometimes people whoop and shudder, their eyes roll up, and they whirl around the floor, bouncing off the

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walls while other cult members try to make sure they come to no harm. The *mãe* or *pai do santo* then calms them, blows tobacco smoke over them, identifies the spirit, gives them the insignia of the deity—a pipe or a candle, for example—and lets them dance on. Each deity has its own songs, animals, colors, qualities, powers, and holy day; and there are different types of *candomblé*, as well as other related Afro-Brazilian religions like *umbanda* and *macumba*.

If you go to a *terreiro*, there are certain rules you must observe. A *terreiro* should be respected and treated as the place of worship that it is. Clothes should be smart and modest: long trousers and a clean shirt for men, non-revealing blouse and trousers or long skirt for women. The dancing area is sacred space and no matter how infectious you find the rhythms you should do no more than stand or sit around its edges. And *don't* take photographs without asking permission from the *mãe* or *pai do santo* first, or you will cause offense. You may find people coming round offering drinks from jars, or items of food. it's impolite to refuse, but watch what everyone else does first—sometimes food is not for eating but for throwing over dancers, and the story of the gringos who ate their popcorn is guaranteed to bring a smile to any Brazilian face.

The long-distance area code for Salvador is ☎071

Capoeira fighters.

Appendix 5.

AVAILABLE

appendix 6.

TABLE 6 BRAZIL – FORMAL FIRST GRADE EDUCATION – RATE OF ATTENDANCE 7 – 14 YEAR OLDS

YEAR	POPULATION	INITIAL SCHOOL ENROLLMENT	RATE 7 – 14	STUDENTS NOT ATTENDING SCHOOL
1979	23,258,953	17,935,348	77.1	5,323,605
1980	21,934,184	18,476,634	84.2	3,457,550
1981	23,017,228	18,361,803	79.8	4,655,425
1982	23,141,588	19,176,132	82.9	3,965,456
1983	23,160,044	19,767,713	85.3	3,392,331
1984	24,339,558	20,134,509	82.7	4.205,049
1985	24,250,617	19,609,311	80.9	4,641,306
1986	25,394,358	20,480,420	80.6	4,913,938
1987	25,878,862	21,163,252	81.8	4,715,610
1988	26,654,623	21,951,191	82.4	4,703,432
1989	27,509,374	22,587,364	82.1	4,922,010

Source: IBGE – PNAD – MEC/SAG/CPS/CIP.

b) Enrollment and Educational Institutions

The number of the 1st. grade students enrolled in 1992 was estimated at 29.5 million, according to the data shown in the table below. Based on these data, 87% of students were enrolled in public institutins. The main concentration was in the states' network, which absorbed 56% of enrollment.

TABLE 7 BRAZIL – ENROLLMENT IN PUBLIC AND PRIVATE SCHOOLS 1992

ADMINISTRATIVE LEVEL		1987	1988	1989	1990*	1991*	1992*
Federal	Schools						
	Students	127,177	134,444	140,983	147,769	156,990	158,573
State	Schools						
	Students	14,960,520	15,306,147	15,755,120	15,437,498	15,812,872	16,412,784
Municipal	Schools						
	Students	8,005,980	7,947,792	8,218,456	9,238,507	8,546,364	9,112,370
Private	Schools						
	Students	3,214,674	3,367,118	3,442,964	4,119,745	3,926,225	3,795,700
Total	Schools						
	Students	26,208,051	26,754,501	27,567,542	28,943,619	28,742,471	29,479,427

Source: MEC/SAG/CPS/CIP.
(*) Estimated values.

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Appendix 7.

TABLE 11 BRAZIL – SECONDARY EDUCATION – SCHOOLING RATE OF STUDENTS 15 THROUGH 19 YEARS OF AGE 1973 – 1989

YEAR	POPULATION	INITIAL ENROLLMENT	SCHOOLING RATE
1973	11,716,830	930,489	7.8
1974	11,997,187	1,047,249	8.7
1975	12,000,000	1,227,017	10.2
1976	12,157,208	1,408,479	11.6
1977	13,362,640	1,583,366	11.9
1978	12,696,244	1,708,982	13.5
1979	13,042,563	1,826,345	14.0
1980	13,277,662	1,930,289	14.5
1981	13,613,778	1,967,350	14.5
1982	13,503,618	1,986,802	14.7
1983	13,633,958	1,900,000	13.9
1984	13,740,569	1,987,171	14.5
1985	13,869,671	1,998,212	14.4
1986	14,016,591	2,057,920	14.7
1987	14,083,944	2,182,866	15.5
1988	14,329,641	2,267,577	15.8
1989	14,572,517	2,367,561	16.3

Source: IBGE – National Home Sampling Survey.

For growth to occur again at this educational level, it is urgent that the current lack of balance be overcome as concerns the low quality of elementary education, specially at the fifth and eighth grades.

Night school and supplemental courses, with regular school characteristics at the secondary level, have been the easiest option, and the least satisfactory one, found to meet needs, besides the well-known fact that the great and absolute majority of schools, even night schools, are in the capital-cities and in large urban centers.

Nowadays, nearly 53% of Brazilian students in secondary school attend night courses, where teaching is undeniably lower in quality. In some states the percentual can exceed 68%.

Therefore, secondary education is placed between basic education and higher education, lacking in competent completion. As of 1971, as set forth in Law Nº 5,692, secondary education acquired a predominantly professional training nature, in order to meet the aspirations of socio-economic reality. Nevertheless, it failed at its base, and was once again thought of, by Law Nº 7,044/82, as a means to train

REPORT

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EDUCATION IN BRAZIL: SOME ISSUES ON REFORM

Abstract

Brazil's institutional and political instability has generated states of crises in her development, and in different sectors including education. The low status of teachers and the teaching profession, low productivity, low quality of education, and a lack of relevance of educational content to the individual and social development of students are some of the issues that need to be addressed.

The purpose of this paper is to analyze some of the contemporary issues relevant to education in Brazil from historical,socio-cultural,and political contexts and to discuss some suggestions for reform. Material for this paper was collected in Brazil during a five week study-travel seminar in the summer of 1993. Other sources used included ERIC documents pertinent to Brazil, texts, published articles, and interviews with Brazilian students, teachers and professors.

The case study method was used because it facilitates hypotheses generation for future in-depth follow-up studies. More questions than answers were raised in this effort because Brazil is a complex country with complicated issues. As a friend of Brazil, the author believes that he can contribute to the debate on issues of development by "thinking aloud" from the standpoint of a visiting educator and participant observer.

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3 EDUCATION IN BRAZIL: SOME ISSUES ON REFORM

Introduction

The purpose of this paper is to analyze some contemporary issues relevant to education in Brazil from historical, socio-cultural and political contexts and to discuss some suggestions for reform. This is a "thinking aloud" exercise by a visiting educator rather than an effort by an expert to provide answers to a very complex situation. School visits, interviews with students, teachers, school administrators and university professors provided the initial material for writing this paper.

Relevant background material from published sources such as ERIC, and books, and articles of various researchers were also used.[1]The case study approach was used because of its hypotheses generating quality, and the opportunity it affords to study factors or relationships among factors which have resulted in a current situation.[2] The writer is conscious of the limitation of observer bias in this approach and will make an effort to minimize it.

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[1] Field investigations for this article were done in Brazil with funds provided by the Fulbright-Hays Summer Seminar on Brazilian History and Culture 1993 Study Travel Program. I am grateful to Prof. Marco Antonio Da Rocha, Dr. Terry V. McIntyre, and Ms. Rejania Arujo (all of the Fulbright Commission in Brasilia for planning my itinerary and for their valuable interpretation services. Several Brazilian students, ordinary citizens and intellectuals too numerous to mention kindly shared their perspectives on Brazilian history, culture, and education with me; I am very much indebted to them.

Lecturers in the program who made significant contributions to the content of this report included Professors Bertha K. Becker and Claudio A. G. Egler both of the University of Rio de Janeiro, Professor Maria Lucia Montes of the University of Sao Paulo, and Professor Roberto Viera dos Santos former President of the University of Amazonas. I wish to thank each one of them. However,the responsibility for statements made and conclusions drawn in this report is all mine.

"Brazilian education suffers from chronic problems which persist despite the efforts made to overcome them and which constitute a challenge requiring decisive and clearly formulated action on the part of the (Federal) government".[3] This abstract taken from a major government document represents the immensity and complexity of the problems facing education in the country, and the need for a coordinated governmental,business and community strategy to remedy them.

The frame of reference is the United States where extensive efforts at education reform are currently being undertaken both at the Federal and the State levels with community and business involvement.[4] Education reform generally should address three major issues in a rapidly developing country such as Brazil. (1) The graduation of students who have a high degree of technological literacy and who can function effectively in a work environment that is increasingly demanding high quality workers. (2) The production of graduates whose educational standards are at par with or better than those of graduates from industrially advanced countries. (3) Addressing the educational needs of large, diverse population of impoverished learners from different cultural,racial, and age groups.[5]

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[2] See Gay, L.R. (1992) Educational Research: Competencies For Analysis and Application. New York, Merrill, pp.235-236.

[3] The Development of Education 1990-1992 National Report. Ministry of Education, Federative Republic of Brazil. Presented at the 43rd Session of the International Conference on Education. Geneva, Switzerland, September 1992. p.55. Further reference to this document will be cited as The Development of Education National Report 1991-1992.

[4] See AMERICA 2000: An Education Strategy Sourcebook.(1991). United States Department of Education, Washington, D.C.
See also The Kentucky Education Reform Act (1990): A Citizen's Handbook. Legislative Research Commission, Frankfort, Kentucky

The Challenges and purposes of Education

Some of the important challenges which face educators in the United States also appear to be relevant to the Brazilian situation: "(1) restoring public confidence in the schools,(2) restructuring schools, (3) financing education, (4) dealing with an increasingly diverse learner population, (5) modernizing the curriculum. (6) implementing new technologies, (7) improving content teaching, and (8) motivating learners".[6]

Some purposes of education having national and international relevance are: (1) Developing the intellectual attainment in learners. (2) Developing citizenship qualities in individuals who will share common basic national values, and who will be capable of thinking, weighing alternatives and making rational decisions. (3) Preparing people for the workforce through vocational education, and (4) Fostering individual development which places a premium on providing school experiences which fit individual needs, abilities, and aspirations.[7] These purposes appear to be relevant to Brazil.

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[5] Armstrong, David, G., Henson, Kenneth,T, and Savage, Tom, V. Education: An Introduction (1993) Fourth Edition. Macmillan, New York.

[6] Ibid.p.19.

Input on reform is needed from diverse sections of the population and not just from her economic and intellectual elites. Brazil needs an educational strategy which takes into consideration her unique cultural, social, technological, and economic needs. However, educational reform may be paradoxical if there is a general consensus among young students, social activists and intellectuals that the political and economic elite want to perpetuate the status quo, and do not want to work for the development of an egalitarian society.[8] This attitude may be progressive if it germinates more grassroots and non-formal education activities which aim at solving social and educational problems.[9] However, bootstraps operations often need technical assistance from the government or outside agencies for survival.

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[7] Ibid, p.20.

[8] Interview with the only woman deputy in the Brazilian Legislature Benedicta da Silva. She observed that most of the Brazilian black poor population lacked access to education; that black Brazilians have the highest rate of illiteracy, and that their social mobility was therefore limited. She deplored the lack of political will to solve the problem.

[9] In one Favela (slum) I visited (Rocina in the Hills of Rio de Janeiro), community-based cooperatives were providing vocational training for young people that they can use to enter the job market. Most of the financing came from private funds. The people have decided that they should not wait on government help to solve some of these pressing problems. National efforts in non-formal education include two national apprenticeship service systems (SENAI and SENAC) inaugurated in 1942 to train technicians, foremen, artisans and other middle-level personnel for the expanding secondary economic sector. A national manpower training program (PIPMO) started in 1964, and in 1972. Over seven regional address the high rate of primary school dropout in the rural areas.

Related Literature

The related literature covers a broad spectrum of educational issues. The diversity of the research indicates that a lot of effort has been put into identifying worrisome issues. However, efforts at dissemination and implementation seem to be lacking. Dissemination is necessary in terms of skills and knowledge acquisition just as implementation is important in order to achieve progress. Harbison (1973)[10] had suggested that developing countries must facilitate the skills and knowledge acquisition of their peoples. Holsinger (1975)[11] wondered about the extent to which position in the stratification system of Brazil (as defined by occupational status) determined by ascription or achievement ,and whether this situation varied across urban populations differing in mean educational and occupational attainment. On the basis of data he analyzed from four Brasilian cities - Sao paulo, Rio de Janeiro, Belo Horizonte, and Volta Redonda, he concluded that education was becoming a major determinant of life chances in Brazil. p.275. Yet rapid quantitative investment in formal education ,and expansion in non-formal education over the years have not eased the disparities between the rich and the poor in the country.

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[10] Harbison, Frederick, H. (1973). Human Resources as the Wealth of Nations. (London: Oxford University Press), p.3.

[11] Holsinger, Donald, B. (1975). Occupational Attainment in Brazil. Comparative Education Review.19(2), p.267-275.

Todaro (1975)[12] stressed that educational systems of developing countries could influence the whole nature, magnitude and character of the developmental process and that the "economics" of education was a vital yet somehow amorphous component of the economics of development. Palmer and Newsome (1982), discussed the social conditions which helped to shape the philosophy and educational methods of Paulo Friere. She examined the political conditions, catholic intellectual thought, and social radicalism of Friere in relation to conditions existing at that time.[13] Verhine and Lehmann (1982)[14] studied the relationship between nonformal education and job acquisition among candidates for factory jobs in two Brazilian State capitals -Salvador, Bahia, and Joao Pessoa, Paraiba. Their conclusion on the basis of collected data was that non-formal education played a positive, albeit limited role... even though of the variables considered, it alone proved to be a significant predictor of job acquisition p.386. Feldens and Duncan, (1988) reporting on Brazilian citizen perspectives on the status of schooling, suggested some implications for teacher training.

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[12]. Todaro, Michael, P. (1975). Education and Development: A New Look At Old Shibboleths. *Comparative Education Review*, 19(2). p.225-336.

[13] Palmer, Margaret, Rose, and Newsome, Ron (1982). *Educational Studies: A Journal in the Foundations of Education*, vol.13, No.2, p.183-89.

[14] Verhine, Robert E. and Lehmann, Rainer, H (1992). Nonformal Education and Occupational Obtainment: A Study of Job Seekers in Northeastern Brazil. *Comparative Education Review*, 26(3) p.374-390.

[15]Mulford (1983) reported on an educational program aimed at broadening a student's education in the most poverty stricken areas of Brazil and where the philosophy was teaching the poor to meet their own needs.[16] Lucas (1986) in four case studies among elementary and middle school students in rural primary schools found that teachers lacked minimum teaching qualifications and information about educational techniques, were poorly paid, and were passive toward educational change. They indicated also that students came to school in order to get away from their social environment , and were therefore not motivated to learn.[17] Bonfim (1990) described some of the innovative experiences offered by the government to stimulate literacy and basic education to those who did not have access to schooling when they were young or who were prematurely excluded from school.[18] Plank (1987)[19] studied educational expansion and the

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[15] Feldens, Maria Das Gracas,F and Duncan, James, K. (1988). Brazilians Speak Out about Their Schools: Implications for Teacher Education. Journal of Education For Teaching, vol.14, No.2, p.105-123.

[16] Mulford, Carolyn (1983). Brazil's Project Rondon: Providing a "Realistic" Education, Helping the Country". Change 15 .(2), p.52-54.

[17] Lucas, Liney (1986). The Schooling Routine -- A Qualitative View For Regional Planning. Paper presented at the 70th Annual Meeting of the American Educational Research Association. San Francisco, CA, April 16-20.

[18] Bonfim, Maria Nubia, Barbosa (1990). The EDUCAR Foundation in Brazil: Two Experiences, Literacy Lessons. Resources in Education. No. ED32144. International Bureau of Education, Geneva, Switzerland.

[19] Plank,David, N.(August,1987). The Expansion of Education: A Brazilian Case Study. Comparative Education Review. 31(3)p.361-376.

process of economic growth and social change in Brazil between 1940 and 1980. He observed that the effect of changes in the educational system was mediated (amplified or muted in some instances) by changing political circumstances and by changes in public policy. He concluded that there was need to use an integrated theoretical framework explaining educational expansion incorporating a diverse array of variables and explanations spanning different settings and timeframes.

[20] Gama (1992) observed that Brazilian teachers had higher estimates and expectations of the intellectual potential of students in the first grade, but by the time students reached fifth grade the estimates and expectations were lower with the result that dropout rates increased in the higher elementary grades. She called for in-service teacher training, and counseling interventions for children who were failing.[21] Spring (1993)[22] contended that interest groups shaped the methods and influence the creation, content and distribution of knowledge. He believed that conflicts of interest are created because of the preponderance of self-interest,educational ideals and beliefs about correct educational practices among politicians,technocrats and interest groups. This is true of the contemporary situation.

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[20] Plank, David,N. (1990). The Politics of Basic Education Reform in Brazil. *Comparative Education Review*, 34 (4).p.538-559.

[21] Gama, Elizabeth, (1991). Achievement in the Brazilian Public Schools: Research for Counseling Intervention: *Resources In Education.* ERIC document ED33507.

[22] Spring, Joel (1993). *Conflict of Interests: The Politics of American Education*. Second Edition. Longman, New York.

Brazil must reappraise, reform and revitalize her educational system to fulfill her destiny as the South American economic and industrial colossus if she wants to become a legitimate member of the international technological fraternity. Education in Brazil has suffered from benign neglect from previous governments, but in this milieu of economic and social development, the neglect of education cannot be afforded because of the social imperatives of change. The governing classes have been accused of lacking the will to institute change,[23] but change is necessary to move the country into the regional leadership position it so much aspires to. Brazil's checkered educational path may be better understood by briefly reviewing the historical development of education.

History of Education

Access to education was severely restricted in colonial Brazil. Printing presses were not allowed into the territory,and the importation of printed matter was censored. The development of higher education was thus limited. Basic education which catered to the needs of the colonial bureaucracy and the clergy was provided by religious orders in the colony, or by schools in Portugal or France. The education of Amerindians, and Afro-Brazilians had been neglected throughout the colonial period therefore scholarly writings on the topic are rare.

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[23] Interview with a public school teacher in Salvador, Bahia.on July 8,1993. Responding to the question - "Why is education in Brazil in such a state of chaos?". Her response was that "the government does not want the common people to become educated".

The crown established schools in 1759, but education could only still be acquired by a privileged elite committed to preserving the status quo. After independence, the provinces were allowed to provide "popular" primary and vocational education; but graduates of these institutions were not allowed access to higher education. The admission policies of universities encouraged graduates of academic secondary schools which in turn catered to the sons and daughters of the upper classes.

By the beginning of the 1920's the middle classes had been able to negotiate the system and to enrol their children in the academic secondary schools. For example, the normal school originally intended to train young women as primary teachers became a prestigious educational avenue for women from the middle classes. Primary schools originally intended to provide minimum education for the masses evolved into selective schools whose function was to prepare students for admission to academic secondary schools.

Swelling middle class demand for academic secondary schools for their children led to a mushrooming of profit-making private secondary schools. The middle and upper classes were able to perpetuate their socio-economic domination by providing a superior education for their children, while the lower classes were caught in a vicious cycle of poverty,inferior education, and educational displacement after primary school. In contemporary Brazil, the marginals in the Favelas (slums) are caught in a situation in which their children receive low quality schooling or drop out of school to engage in subsistence informal economic activities. In the rural areas lack of schools, requisite resources or teachers make the situation worse.

During the First World War the Brazilian educational process was democratized in the sense that larger numbers of people were able to join the ranks of the middle class. Many families aspired to providing an academic secondary education for their children, but more important was the fact that many could afford it. The Colegio Dom Pedro served as a model for a seven year (four-year Ginasio, and three-year Colegio) course of study comprising seventeen subjects and an encyclopedic curriculum. Private secondary schools mushroomed but the quality and supply of teachers declined. The federal inspectorate which was entrusted with the task of monitoring academic standards was not able to do a good job; therefore, standards declined.

By the 1950's the Brazilian educational system was oriented towards preparing students for admission to university. Primary school students had to pass an examination before they could be admitted to secondary school, and secondary school students had to both complete secondary school requirements and pass university entrance examinations (vestibular)[24] before they can begin the higher education cycle. Serious effort must be made to get more students from primary schools to enter secondary schools, and more secondary school students to move on to tertiary education.

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[24] Interviews with secondary school students in Brasilia, Salvador, and Ouro Preto. They all indicated that the Vestibular is a very difficult examination the main purpose of which is to weed students from the college entrance pool. Students thought that the examinations were made very difficult in order to exclude them from attending college.

Education and Modernization 1940-1960

Between 1940 and 1960 substantial increases in school enrollment and literacy were obtained in Brazil. Two thirds of the population between ages 5 and 50 were able to read and write in 1960. Enrollment trends in education at all levels increased between 1932 and 1964. However, the concentration of students on acquiring academic as opposed to technical, secretarial, industrial, commercial and other skills did not bode well for schooling and modernization. Questions of accessibility to primary education appeared to have been largely resolved by the 1960's.[25] However, some anomalies remained which were detrimental to Brazil's modernization.

Regional disparities remained with regard to the financing of education. For example in 1960 per capita expenditures on education for the nation averaged Cr400,000 (Cruzeiros). For the South it was Cr700,000, the East, Cr380,000, the North Cr310.000, West Central Cr190,000, and North-East Cr60,000. For the same period, the percentage of children aged 7-14 who attended school in the nation was 66.2, 81.0 per cent in urban areas, and 51.4

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[25] Much of the information in this section is derived from John,V.D. Saunders "Education and Modernization in Brazil" in The Shaping of Modern Brazil (1969). Eric. Baklanoff (ed.); Louisiana State University Press, Baton Rouge.

percent in rural areas.[26] Table 1. indicates the rate of attendance of 7-14 year olds in formal first grade.

Insert Table 1. Here

School effectiveness received low marks for this period.[27] In the primary level in 1962, 56 percent of children in the first grades were promoted, 73 percent in the grade, 77 percent in the third grade, and 87 percent in the fourth grade.[28] When children are made to feel inadequate they drop out of school early and pass on the attitude of apathy to schooling to their own offspring. Issues of school readiness exacerbated by social problems, teacher training, the philosophy of schooling, and poor school facilities must be resolved if a country is to solve the problem of wastefulness of human resources. In 1964, the military government exiled Brazilian educator Paulo Friere because his ideas about educating the masses were considered subversive and too radical.[29] Today, those methods are being used to provide literacy and schooling to adults in different parts of the country.[30]

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[26] ibid, p.123.

[27] ibid. p.124.

[28] ibid, p.125.

[29] See Paulo Friere (1970). Pedagogy of the Oppressed. Seabury Press, New York.

Secondary Education

Secondary school enrollment may be perceived to be both a cause and an effect of social mobility in Brazil. Secondary school enrollments increased by more than 100 percent between 1940 and 1950 and also between 1950 and 1960. Steady enrolment growths were recorded nationwide, and in the Northeast, WestCentral, North, East, and South regions. Unfortunately, Brazilian students prefer an academic type curriculum over a technical one. How can Brazil promote the importance of technical and technological education among her population? Table 2 represents data for population, initial enrollment and schooling rate of students 15 through 19 years of age 1973-1989.

Insert Table 2 Here

Higher Education 1932-1964

Enrollments in higher education institutions increased considerably in Brazil between 1932 and 1964. Between 1940 and 1964 the number of students enrolled in law school increased 432 percent, Medicine 155 percent. Enrollment in engineering was up 834 percent, Philosophy, Science and Letters 1,897 percent, and Economic science 1,755 percent. Despite increases in higher

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[30] See. Bonfirm, Maria, Nubia Barbosa (1990). The EDUCAR Foundation in Brazil: Two Experiences, Literacy Lessons. Resources In Education. No. ED32144. International Bureau of Education, Geneva, Switzerland.

education enrollments, 14 percent of the openings for university places went unfilled in 1964 because only 43 percent of students passed the vestibular examinations. Applications for admission to universities are twice as many as there are openings ; as a result universities tend to make their entrance examinations very difficult so as to exclude rather than select students. Brazil has to broaden the base of her college educated citizens. Clearly,the first step is to optimize the use of the openings in the public universities. Economists use the "economies of scale argument" to support this position. Maximum use of facilities and resources in the public universities will eliminate problems of under-utilization or wastage of public funds.
Table 3.is a summary of the number and percentage of higher education institutions by nature and by geographical region 1991.

Insert Table 3. Here

Educational Expansion 1970-1990

Brazil made substantial progress in educational expansion between 1940 and 1980. For example school enrollment in "educationally backward states" increased by 200 percent,while overall, all states achieved 40 percent enrolment during this period. Educational expansion for this period can be attributed to a number of variables during different time frames.Table 4 explains the enrollment rates by states between 1940-1980.

Insert Table 4. about here

Rapid urbanization and industrialization contributed to educational expansion in the fifties,leading to a doubling of educational enrollment of school-aged children. The Brazilain "miracle" of 1968-1974 provided a ten percent yearly increase in the gross national product. Waves of migration from the northeast to the southwest persisted, and the basic education law of 1961 provided a framework for the Brazilian educational system.In 1971 comprehensive educational reform was introduced which decentralized control of the primary educational system without decentralizing control over resources necessary for the maintenance and expansion of the system. The commitment to the expansion of basic education was therefore weakened as far as public authorities were concerned. The OPEC oil price increases of 1974, rapid inflation, a huge and growing foreign debt,and a decline in the standard of living affected school enrolment rates negatively. These trend have not changed significantly in the decade 1980-90 and could be said to have contributed to a worsening of the problems currently assoociated with education. These contemporary problems and difficulties in education stated by the Brazilian ministry of education may be summarized as follows:[31]

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[31]. *The Development of Education 1991-1992*. p.55.

Contemporary Issues in Education

Elementary level

At the elementary level, four million children and adolescents, ages 7-14 lack access to schooling. Most affected by this anomaly are families in the lowest socio-economic ladder who earn one minimum wage per month and children from rural areas in the Northeast. This problem afflicts 30% of the Brazilian school age population. p.55. A majority of Brazilian street children are in this age group. Efforts must be made to rehabilitate these children. However, rehabilitation cannot be done in through formal schooling because this may not be relevant to them. Alternative educational strategies must be considered for example a combination of self esteem development, vocational education, and work experience may be helpful to these children.

Secondary education

Public secondary school opportunities in Brazil are limited. Scarcity of resources and the mandatory financing of public elementary schools are blamed for this discrepancy. Some 53% of secondary school students attend night school, and in some areas the number is close to 68%. Students who had been out of school for a number of years and who return at the level at which they dropped out are not being well catered for. Night school is only an adaptation of day school and may not be suitable for the dropouts and stopouts who are older or who may need some remedial work. There is a difference between pedagogy and andragogy; methods used to teach children may not be appropriate for teaching adults. Is it wise to mix adults and grade school children in the same class? While there is an abundance of secondary schools in the urban areas, there is a paucity of schools in the interior of the country. This is also the case for normal schools that train teachers. Brazil has one of the lowest enrollment ratios, with regard to the overall population of the country, even when compared with other Latin American countries. p.56.[32]

The disparity of wealth distribution has affected the lives of low-income Brazilians and has limited their capacity to acquire minimum services in the area of health, nutrition, housing, transportation, and education p.56.[33] Official data indicate that 64.7% of the economically active population (78.6% in the Northeast) are extremely poor (one minimum wage), or poor (two minimum wages). Children of the poor have to deal with fending for themselves early and are prone to dropping out of school to participate in the formal or informal economy or even to become delinquents. Data show that 80 million Brazilians could not stay in school up to the eighth grade.[34] For children age 10 and above:

*20,546,403 - have no schooling or less than one year of schooling.

*43,179,514 - have one to four years of schooling

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[32] ibid.

[33] ibid.

[34] Ibid.

*16,403,380 - have five to seven years of schooling.[35]

Status of the Teaching Profession

The status of public education in Brazil is characterized by low productivity, low quality, and a lack of relevance to the individual and social development of children as human beings. p.57.[36] School facilities are generally inadequate,and lack furniture, equipment, teaching and learning material. Brazil needs to seriously strive to elevate the status of the teaching profession and make it attractive to those who are currently in it as well as those who aspire to become teachers.[37] The health, transportation and nutrition needs of children are neglected because of the lack of financial resources.

The status of teachers is low in Brazil. Public school teachers make about US$120 per month or the equivalent of one minimum wage. After 20-25 years of service they may earn US$1,000. There are 230,000 untrained teachers in Brazil particularly in the rural Northern and Northeastern areas. Most (68-70.4%) of these are belong to the municipal school system. Brazil has a dual problem of retaining children and teachers in schools; 940,000 trained teachers have chosen to seek other forms of work because of low pay, difficult working conditions, and what the ministry of education terms "the lack of democratic criteria in the recruitment, selection and career progress".[38] Despite these problems many teachers steadfastly cling to their jobs. Many of the teachers I spoke to indicated that they love the job even though they cannot survive on their salaries. The problems of teachers in the public schools may be said to affect technological and technical staff also.

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[35] ibid p.57.

[36] ibid.

[37] Teachers I spoke to in Brasila, Salvador, Recipe and Sao Paulo were in low spirits. They lamented their low status, low pay and the apathy displayed by the government and the community towards these issues.

Technological Education

The Brazilian ministry of education has hinted that Brazil needs to urgently and massively invest in training its human resources in the various fields of leading technology if she wants to attain the status of a developed country. The following difficulties have been identified by the ministry as needing action: Brazilian students generally perceive a college education as the ideal; social and economic issues impact on this and a limitation is put on the development of technical and technological education.[39]

Technical and technological staff are paid low salaries compared with professionals who hold university degrees. The system for training and upgrading the proficiency of technical and technological school teachers needs to be developed. There is a scarcity of qualified technical staff, teachers,facilities, and equipment. There is a need for exchange and coordination among technical schools and universities, and between such institutions and the labor market. Curricula and programs have to be more flexible, and should permit part-time students.

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[38] Development of Education 1991-1992: National Report.p.57.

[39] Ibid.

There is need for more extension courses and the development of close links between schools and society. Difficulties on the establishment of technical criteria pertaining to the location of schools and the selection of principals and teachers need to be ironed out. More technical,scientific, and technological cooperation between schools and institutions both nationally and internationally should be developed. Financial resources for the development of technological education must be provided.

Technological education is the key to enhancing Brazil's competence and competitiveness in the world arena.
A newly created National Secretariat For Technological Education SENATE was created in March, 1992 to restructure technical education. The secretariat has a commitment to cater to the Brazilian reality of pluralism, expansion of supply at all levels and the gradual interiorization at all levels.[40] The national system of technological education involves a plethora of state and municipal schools, the national apprenticeship program (SENAC), and federal and state technological education centers at the tertiary level which also offer graduate courses. The secretariat aims at establishing guidelines for professional qualifications at different levels, offer technical and financial

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[40] ibid,p.49.

support necessary to modernize technological education.[41]

Higher Education

The following problems and distortions of Brazilian higher education ought to be addressed:[42]There are unused enrollment opportunities (particularly in the private schools). At a time when Brazil needs college trained manpower, increased enrollment in higher education should be given serious attention. Public university facilities are in need of reform and expansion because of the increasing scientific and technological demands. Public universities should be more involved in enhancing the training, efficiency and competence of elementary and secondary school teachers.

There is need for consolidating and strengthening research in the universities on a continuous basis. Professors in higher education need staff development opportunities in technological, cultural, and personal realms. A lack of adequate facilities and unqualified teaching staff results in low quality teaching. There is a need for more diversity in undergraduate programs offered, and for investment in quality teaching. More financial and technical resources should be made available for establishing systematic institutional evaluation of the production and dissemination of knowledge.

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[41] ibid,p.49.

[42] Development of Education: National Report (1990), p.57.

The Cultural context of education

Seelye (1993) defines culture as involving " patterns of everyday life that enable individuals to relate to their place under the sun..."[43] Brazilians have the least amount of fear of cultural imperialism. The country is a miscegenation of cultures where a congregation of ideas and polar opposites mix and survive.[44]Brazil has a variety of cultures, There are descendants of the Portuguese colonialists, Afro-Brazilians whose ancestors are former African slaves,the indigenes who mostly now belong to the Tupi and Guarani Indian tribes. There are immigrants from the United States, Germany, Japan, Italy and other countries. Brazilian music is varied; from Forro in the North East to different strands of Samba,and western popular music in the radio in Rio and Sao Paulo. The food is also varied; from the Feijoida to the dishes of West African flavor in Bahia,to Macdonalds and Kentucky Fried Chicken in Sao Paulo. When the writer asked groups of Brazilian academics what were the distinguishing characteristics of Brazilians they found it difficult to answer the question directly. Yet, there is a strong sense of Brazilian nationalism; most people see the country as a leader in the region, and want her to become an economic giant. Brazil is an old world culture and a new dynamic modern civilization: the preeminence of the Portuguese language and by default some portuguese culture (for example lace weaving was introduced in Brazil by the portuguese);the intermixture of African religions with Roman Catholicism, the persistence of patrimony (you scratch my back and I scratch yours), the survival of the "master and slave" relationships between the rich and the poor. Given these combinations it would be difficult to define in a matter of minutes who is a Brazilian.

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[43] Seelye,Ned,H, (1993). Teaching Culture: Strategies for Intercultural Communication. National Textbook Company. Lincolnwood ,Illinois.p.22.

See also Wurzel, Jaime, S.(ed); Toward Multiculturalism: A Reader in Multicultural Education. Intercultural Press, Yarmouth, Maine. p.2. Culture is defined as "Knowledge,the shared and learned patterns of information a group uses in order to generate meaning among its members".

[44] Riodan, James (1993). Lecture at the Brazilian American Cultural Association. Salvador. July, 7.

Brazil is also evolving as a dynamic modern civilization. In less than five years a modern capital was built in the heart of the wilderness. Brasilia's incomparable plan and futuristic architecture caused Yuri Gagarin the Russian Cosmonaut to say that he thought that he was in another planet when his spacecraft flew over the city. Western Music is very popular and western food is making some inroads. Science and technology are contributing to the westernization of Brazil because with technology comes certain practices and routines which cannot be adapted to local conditions. For example going to work on time and being competent and competitive on the job, and doing product and market research.

Brazil has been called a real melting pot because of the ostensibly peaceful coexistence among the races. The population is made up of about 60 percent white (mostly Portuguese), about 30 percent mixed ancestry, about 9 percent black, and 1 percent

Indian and Asian. However, categorization defies logic because census data are unreliable, and Brazil has a categorization of colors each with a different name. For example, "preto" refers to the darkest color. Brazilians insist that race is not an issue in the country. They point out that there are people of color in high ranking positions. Some of Brazil's past and present heroes have negro ancestors;-names such as Marchado de Assiz, the famous novelist, one former President, and many other prominent people. Some admit that there is prejudice in Brazil but say that it is more a function of social class than of race. However, black people are disproportionately poor, illiterate, and without access to schooling.[45]

Non-Formal Education

The issue of non-formal education was thought to be relevant particularly to the masses for whom schooling per se presents little hope. When the military extended the right to vote to young people sixteen years of age and above it did not look at the overall picture. There are now about 80 million voters; 76.9 percent of them are urban dwellers and 50.6 percent earn less than one minimum wage; 36,8 percent have no schooling.[46]
"The behavior of this immense electorate expresses the dimensions of a society of poor masses, who project their repressed demands

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[45] Interview with Benedicta da Silva. June 30, 1993. Brasilia, Brazil.

[46] Source:IBGE (Instituto Brasileiro de Geografia e Estatistica). 1988. Perfil dos Eleitores. Mimeo. Rio de Janïero.

upon the state and from which they await concrete responses. In this context, the democratic state becomes the only organization capable of realizing that social investments and reforms on the grand scale that are necessary for effectively building the nation." [47]

Brazil's high rate of functional illiteracy, and restricted access to education tends to dampen the viability and relevance of the expansion of voting rights to people in the marginal fringes of society.[48] Table 5. shows data on the illiteracy rate of fifteen year olds and over by geogaphical region.

Insert Table.5 Here

The need for providing citizenship and civics education to these groups has never been greater. The huge problem of the street children will have to be attended to with the same kind of dedication and resolve that it took to build the new city of Brasilia in the 1960's. Brazil seems to be having difficulty with implementing, and coordination many of the well thought out programs that she already has.

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[47] Becker, Bertha K. and Claudio A. G. Egler. Brazil: a new regional power in the world economy. (1992). Cambridge University Press, pp.166-7.

[48] See North South Focus Vol. II. No. 2, 1993, p.5. North-South Center, University of Miami, Miami, Florida.

Expanding basic literary and civics education

Transformations in the Brazilian political landscape due to the democratizatión of the electoral process and the extension of voting rights to 16 year olds justifies the implementation of educational reform that will expand basic literacy and civics education. A democratic country has the responsibility of developing an enlightened citizenry who can intelligently appraise themselves of political issues and decide the outcomes of these issues through voting and political participation. According to Becker and Engler (1993)[49] Brazil moved into the semiperiphery of the world economy in the 1970's when the military conquered the state and executed a geopolitical project toward modernity p.83. The military did not pursue an accelerated modernization program which included the formal and nonformal education sectors. They tended to believe that Brazil can become technologically great with the use of stop-gap strategies concentrated in the large cities mainly in the industrial south, and in some military installations. The military also took steps to turn Brazil into an import substitution economy. The result was that " In 1974-75, one third of Brazilian families, representing 30 million inhabitants, lived below the poverty line. The modernization of agriculture was extremely uneven, with negative implications for food prices and the real income of rural workers. Although the capital goods sector may be more ample and integrated in Brazil than in other Latin American countries, it is relatively backward, revealing the insufficiency of national technology."[50]

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[49]. Becker and Engler (1992). Brazil: a new regional power in the world economy.p.83.

Brazilians share many common ideals, traditions and customs. There is a strong element of regionalism and stateism; however, the Portuguese language serves as a unifying force to all no matter what part of Brazil they came from. Brazilians are proud of the vastness of their country and their national heroes - Pele, the internationally renowned soccer player, Carmen Miranda the actress who appeared in many American movies, Francisco Alves the singer, and Noel Rosa the samba composer are among the few. Brazil also has what is called the cult of the family; meaning that cousins, aunts,uncles, and in-laws are considered family. Baptisms, birthday parties, weddings, graduation exercises, and other family activities are important. Family offer special favors for their kith and kin and these favors extend into politics or business. The African influences in the music are emphatic; the different types of samba include maxixe, caterete, marcha, choro, and baiao. Traditional holidays observed include the seventh of September commemorating independence from Portugal in 1822, and religious holidays celebrating some Saint in this predominantly Roman catholic country. There is a Festival of the saints (Anthony, John, Peter, and Paul)in June, but millions also celebrate December 31st, the festival to the African Goddess of the Sea Yemanja. Carnival is a time of the year when people dance and sing in the streets, dress in a variety of costumes some of them very costly to make. Carnival is a social leveler in Brazil and people sing, dance, and parade together regardless of their social class, race. or nationality.

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[50] Ibid. p.97.

Brazil " is ensconced between the First and Third worlds, comfortable within its own relativity. She occupies forty-seven percent of the land mass of South America yet hardly considers itself a part of South America. She is the largest Roman Catholic country.. but millions also worship the African deities Oxum and Oxala. The largest number of African slaves,over three million were forcibly brought to these shores. Brazil has the most unequal distribution of wealth,land,and public responsibility; the richest 4 percent control 43 percent of the country's resources, one-fourth live in abject poverty, one third are malnourished, and almost one-fifth live in unpaved slums. It is where the top 1 percent own 40 percent of the farms, and in some states 2 percent receive 40 percent of the income... A full 40 percent of the adult work force is functionally illiterate and cannot get intelligibly read a newspaper."[51]

In the context of this culture Brazil has a hard job of educating her masses. Some of the suggestions that I heard included giving the street children a kind of "self-esteem education" For example some of the talents that these young people have could be developed in a positive way to make them become productive citizens. Would a form of Freirian education, formal schooling and vocational education help?

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[51] Paraphrased from John Krich (1993). Why Is This Country Dancing? Simon and Schuster. New York.pp.45-48.

Conclusion

Important changes and innovations in education are outlined in the 1988 constitution.[52] Education is deemed to have as its basis the primacy of work and well-being and social justice (article 193). Everyone has a right to education and the state and the family have a duty to collaborate and foster the full development of the individual and to prepare him or her for the exercise of citizenship and qualification for work, (article 205).

Compulsory free, elementary education for all is guaranteed by the constitution, and citizens can sue the state to do its duty. Compulsory free preschool education is also provided by law. A National Education Plan was projected to articulate and develop the various levels of education with a view to integrate actions which can lead to the eradication of illiteracy, the standardization of education in schools, the improvement of quality in teaching, training for work, and scientific and technological training in the country.

Other areas which were covered by this ten-year national education plan included the administration and management of education; environmental education; literacy and functional literacy; adult and non-formal education; promotion of education for all; international, regional and bilateral cooperation;

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[52] Constituicao da Republica Federativa do Brasil 1988. Brasilia Senado Federal.

technological education; and higher education. It might take a Presidential or Congressional Commission to identify, codify, and adapt some of these programs to suit present realities, but it will be effort well spent. Governmental, community, and business cooperation will be necessary to tackle this daunting task. All friends of Brazil wish her success in dealing with these complex and challenging issues.

August 25,1993.

Table 1 **BRAZIL-FORMAL FIRST GRADE EDUCATION-RATE OF ATTENDANCE 7-14 YEAR OLDS**

YEAR	POPULATION	INITIAL SCHOOL ENROLLMENT	RATE 7-14	STUDENTS NOT ATTENDING SCHOOL
1979	23,258,953	17,935,348	77.1	5,323,605
1980	21,934,184	18,476,634	84.2	3,457,550
1981	23,017,228	18,361,803	79.8	4,655,425
1982	23,141,588	19,176,132	82.9	3,965,456
1983	23,160,044	19,767,713	85.3	3,392,331
1984	24,339,558	20,134,509	82.7	4,205,049
1985	24,250,617	19,609,311	80.9	4,641,306
1986	25,394,358	20,480,420	80.6	4,913,938
1987	25,878,862	21,163,252	81.8	4,715,610
1988	26,654,623	21,951,191	82.4	4,703,432
1989	27,509,374	22,587,364	82.1	4,922,010

Source: IBGE -PNAD - MEC/SAG/CPS/CIP

Table 2 BRAZIL - SECONDARY EDUCATION -SCHOOLING RATE OF STUDENTS 15 THROUGH 19 YEARS OF AGE 1973-1989

YEAR	POPULATION	INITIAL ENROLLMENT	SCHOOLING RATE
1973	11,716,830	980,489	7.8
1974	11,997,187	1,047,249	8.7
1975	12,000,000	1,227,017	10.2
1976	12,157,208	1,408,479	11.6
1977	13,362,640	1,583,366	11.9
1978	12,696,244	1,708,982	13.5
1979	13,042,563	1,826,345	14.0
1980	13,277,662	1,930,289	14.5
1981	13,613,778	1,967,350	14.5
1982	13,503,618	1,986,802	14.7
1983	13,633,958	1,900,000	13.9
1984	13,740,569	1,987,171	14.5
1985	13,869,671	1,998,212	14.4
1986	14,016,591	2,057,920	14.7
1987	14,083,944	2,182,866	15.5
1988	14,329,641	2,267,577	15.8
1989	14,572,517	2,367,561	16.3

Source: IBGE - National Home Sampling Survey

TABLE 3 BRAZIL-HIGHER EDUCATION - NUMBER AND PERCENTAGE OF HIGHER EDUCATION INSTITUTIONS, BY NATURE AND BY GEOGRAPHICAL REGION 1991

REGION	TOTAL		UNIVERSITIES		COLLEGES & INTEGRATED FEDERATIONS	
REGION	TOTAL	PUBLIC %	TOTAL	PUBLIC %	TOTAL	PUBLIC %
BRAZIL	893	24.9	99	59.6	794	20.5
NORTH	27	59.3	7	100.0	20	45.0
NORTHEAST	100	48.0	22	86.4	78	37.2
SOUTHEAST	564	13.3	42	40.5	522	13.8
SOUTH	131	33.6	23	52.2	108	29.6
CENTER-WEST	71	35.2	5	80.0	66	31.8

Source: MEC/SAG/CPS/CIP

TABLE 4
ENROLLMENT RATES BY STATES, 1940-80

States	1940	1950	1960	1970	1980
Amazonas	28.3	15.9	35.1	45.6	48.1
Para	37.5	21.8	52.1	58.1	49.7
Maranhao	17.5	11.3	24.5	39.7	35.6
Piaui	12.6	7.5	22.3	38.0	39.0
Ceara	15.5	9.0	29.7	37.9	42.4
Rio Grande do Norte	16.0	18.1	38.9	47.5	52.8
Paraiba	12.6	11.7	33.4	42.9	45.0
Pernambuco	17.9	9.9	37.2	50.4	51.7
Alagoas	16.1	9.0	29.3	40.0	38.2
Sergipe	24.9	15.0	40.2	48.7	48.0
Bahia	15.4	12.3	31.1	42.1	39.3
Minas Gerais	20.6	24.3	39.5	57.3	60.2
Espirito Santo	28.1	24.3	41.2	63.0	62.5
Rio de Janeiro	46.8	41.4	60.8	74.7	77.0
Sao Paulo	32.7	40.5	52.2	66.3	70.0
Parana	28.5	25.9	36.7	53.3	59.2
Santa Catarina	34.2	42.4	46.8	62.5	63.2
Rio Grande do Sul	35.8	38.0	55.4	69.9	69.5
Mato Grosso	23.9	25.1	40.0	49.1	55.7
Goias	12.2	11.2	33.1	54.2	60.2
Brazil	25.5	24.1	41.9	56.0	57.5

SOURCE.--Fundacao IBGE, Censos Demograficos, 1940-80.

TABLE 5 BRAZIL - ILLITERACY RATE IN THE POPULATION 15 YEARS OLD AND OVER, BY GEOGRAPHICAL REGION

GEOGRAPHICAL REGION	POPULATION 15 YEARS OLD AND OVER		
	TOTAL	ILLITERATE	
		ABSOLUTE VALUES	%
BRAZIL	96,648,175	17,732,629	18.4
NORTH	3,094,646	356,131	11.5
NORTHEAST	25,933,727	9,427,341	36.4
SOUTHEAST	45,433,455	5,047,326	11.1
SOUTH	15,481,188	1,792,070	11.6
CENTER-WEST	6,705,159	1,109,761	16.6

SOURCE: Data Estimated on the basis of PNAD.
Observation: Excluding the rural population in the Northern Region.

Is there a Brazil?

C.E. HOLT

Implementing the Kentucky Education Reform Act By Participating the Fulbright-Hays Summers Abroad Program in Brazil

PREFACE

The Kentucky Education Reform Act (KERA) became law in 1990. It is a comprehensive plan to transform all levels of education. The six major goals are to be reached through seventy-five learner outcomes, including eight in the social studies:

*Democratic Principles
*Structure and Function of Political Systems
*Structure and Function of Social Systems
*Structure and Function of Economic Systems
*Cultural Diversity
*Relationship of Geography to Human Activity
*Historical Perspective
*Interpersonal Relationships

As a college history professor, I incorporate these outcomes in my instruction to help students who are preparing to become secondary teachers. I also teach a required methods class in the social studies for students who will be student teaching the following semester.

The summer seminar in Brazil provided me with the opportunity to collect information and materials that will assist me in my teaching and consulting work. The purpose of this paper is to discuss the results of the Fulbright-Hays Summer Abroad Program. There are three sections:

1. The first section discusses the program itself. It is a look at what a summer program involves and the value of the program to the participants. My purpose in this section is to provide information useful to teachers who are thinking about applying for a Fulbright. better understand its purpose.

2. The second section is a presentation on Brazil that I have put together for use in my classroom. The information I use on overhead transparencies is included. Since my return from Brazil, I have delivered this presentation just once. I suspect some significant modifications will be made as a result of

further reflection, study, and interaction with others.

3. In the third section, I discuss what I learned about multicultural education. The Fulbright proposal I submitted included a statement of endorsement for multicultural studies, in part because KERA requires instruction in cultural diversity. As a result of my experiences in Brazil, I no longer subscribe to some tenets of multiculturalism. I will explain some of my reservations.

The paper then ends with a brief conclusion. It contains my evaluation of the program and its value to me as a professor.

I. THE FULBRIGHT PROGRAM IN BRAZIL

A. Introduction

Sixteen secondary, community college, and university teachers were selected to participate in the 33-day Fulbright-Hays Summer Abroad Program in June and July 1993. There were two distinctive parts to the Fulbright application, how we would benefit from a month-long group experience in Brazil and what we would individually propose to research while there, and they accurately reflected the two dimensions of the program.

1. We participated in a common program of travel, lectures, and cultural experiences. The Fulbright staff took care of all transportation, hotel, and group scholarly endeavors (guest speakers, museum visits, and the like). Brazil is a large country, so we flew between most cities. All reservations had been confirmed before our arrival, and we simply followed the Fulbright staff through the airports, up the ramps, and aboard the airplanes.

Terry McIntyre, the Deputy Director of the Fulbright Commission, is a retired State Department official who holds a Ph.D. degree in geography. A native of Montana, he is now a permanent resident of Brazil. Terry led the group. He set the tone for a stay, and he did everything possible to insure a rewarding experience for us. We even had the opportunity to sample some original clothing creations of his wife, an opportunity I took advantage of while in Brasilia. I am glad I did so. My wife enjoys wearing the purple and white blouse and pants I brought home for her.

Marco Antonio is the Director of the Fulbright Commission in Brazil. A native Brazilian, Marco devoted his time and effort to insuring a successful experience for us. His incredible factual knowledge about Brazil was freely shared in lectures, on the buses, in airports, and any other time we wanted to know something about most anything.

Rejania Araujo, a former school teacher, the mother of four, and a staff professional with the Fulbright Commission, immediately impressed us with her quiet efficiency. Rejania was with us during our entire stay in Brazil. She took care of every request we made of her, and she always did so with a smile. Her careful planning meant we seldom encountered unexpected problems.

So, we spent most of our time together as a group. We stayed in the same hotels, ate breakfast together, participated in daily group activities (language instruction, lectures, visits), travelled together, and often enjoyed evening cultural (sometimes not-so-cultural) outings. Close friendships developed, and that is one of the most important results of participating in this program.

2. Each of us submitted a research proposal as part of the application process. While in Brazil, we were given the time and professional assistance to complete our field research. Most afternoons and some entire days were set aside for research activities. We were provided names of scholars who would meet with us, and usually the Fulbright staff handled the arrangements for these meetings. We also visited schools, museums, sections of cities, and wherever was necessary for us to accomplish our research. We also discussed our research activities in formal group meetings, so we benefitted from each others' work.

I knew a month in Brazil would hardly result in my becoming an expert on a country I don't teach and had little reason to study. I had no reason to be familiar with the names of cities we would be visiting - Manaus, Salvador, Recife, Ouro Prato - and, if playing Jeopardy and asked the national language of Brazil, I probably would have said Spanish. It was comforting to discover that none of us had ever been to Brazil, and that none of us spoke Portuguese.

I had lots to learn, and I began my education immediately upon arrival. I learned, for instance, how you could easily tell the difference between a Brazilian and a tourist. A Brazilian wore a shirt that said "New York City", "San Francisco", the "Chicago Bulls", or "Michael Jordan". Foreigners wore shirts that said "Rio", the "Amazon", or "Copacabana". Of course, when it came to looking at the Brazilian women, it was not the words that let me know they were natives. In fact, on the beaches I wasn't particularly interested in reading the lettering on shirts. I also learned a man's bathing suit cost more than a two-piece woman's because the man's contains more material.

B. Departure

At 1:00, Wednesday, June 23rd, I climbed aboard an American Eagle prop plane in Lexington bound for Brasilia. Actually, I was headed for Nashville where I would take a real airplane for to Miami.

The other fifteen Fulbrighters were to be on the Miami to Rio flight, so I looked forward to meeting them during my five hour wait in the Miami airport. Being Fulbrighters, I didn't think there would be any difficulty recognizing them. I expected professionally dressed men and women who would probably find their way to the flight club. I was wrong. Only one stuck out like an odd ball, one with short hair and dressed in a coat and tie with polished shoes - me. We live in an informal world of shorts and jeans, a world far different from the one I know. During our first few days, I was asked more than once if I had been in the marines. So much for grooming. Anyway, I wonder if there is a connection between the way we present ourselves in public and the decline in public financing of higher education. I certainly noticed the contrast between businessmen flying between Miami and Rio and a highly selective group of American academicians who could just have well been mistaken for carnival workers.

Leaving Miami at 10:40 p.m., we arrived in Rio at 8:15 the next morning. In Rio, we simply changed planes for Brasilia. The flights were on time, and we arrived in Brasilia shortly after 1 p.m. local time, twenty-four hours after departing from Lexington. The first of many buses was waiting at the airport to take us to our hotel. Late the first afternoon we met for an orientation session, and we were given our first installment for per diem - 18 million cruzeiros. I had become a millionaire and remain one for a month.

C. Brasilia

Brasilia is an artificial city, a planned city begun from scratch in 1957 and the capital only since 1960. For three hours each morning, we received intensive instruction in survival Portuguese. I learned enough to greet people before noon, although I felt a little shaky after lunch --boa noite, I think-- but maybe that's after dinner.

Most afternoons and evenings we listened to lectures or visited such places as the U.S. Embassy where we were briefed by the Ambassador's staff. Several banquets were also held for us to provide us with the opportunity to mingle with professors, the diplomatic staff stationed in Brasilia, and other politicians, environmentalists, and artists. Plenty of time was left to explore the city and to sometimes take million cruzeiro nighttime taxi rides through the east and west zones, and sometimes the north and south zones as well.

Several impressions highlight those winter days we spent in Brasilia. (1) The humidity was so low (15-20%) and the air so dusty we were told to drink gallons of distilled water and/or beer. Which ever we opted for on any particular day, the result was the same: plenty of liquids and plenty of bathroom visits. Even though it was warm (in the 70s) I never perspired. It is a common occurrence, we were told, for young children to die from the lack of liquids. (2) The city is designed for the movement of traffic, not pedestrians. Shaped like a cross, or a bow and arrow, or an airplane, Brasilia has few traffic lights and fewer pedestrian crossings. I crossed most streets on the run, and never without feeling I was taking my life in my hands. (3) I was immediately introduced to poverty - both from listening to lectures and from seeing street children, beggars, and prostitutes. So, it was natural for me to assume the living standard for all Brazilians was low. In China, for instance, where I had spent a semester teaching in 1990, even university professors lived in small apartments with few amenities.

During our travels around the city, I had seen countless apartment buildings and a few single residences and, in fact, Terry McIntyre and his wife entertained us in his rather nice flat that mildly surprised me because of its size and furnishings. It was obvious, though, I was in a building built to third world standards.

Then, one evening just before leaving Brasilia, Marco Antonio invited us to his house for a backyard dinner. In addition to the Fulbrighters, he invited about 50 friends, so between 75 and 100 were there. His house was huge by American standards, and his 2-3 acre yard included a garden, fruit trees, and a swimming pool. The entire property was surrounded by fence, and he had two large dogs in a pen who patrolled the property at night and when the family was gone during the day. I found this out by mistake. After eating, I wandered off into the garden where I found what I though was a hothouse for plants. Walking up to the building I looked inside and was surprised to be facing two huge dogs instead of flowers and plants. They barked, and I thought they must be pets, until one of Marco's children ran out through the dark yard and briskly accompanied back to the patio. Only then did I learn that these dogs were bred to kill. This is the Brazilian alternative to our fancy electronic systems. I was to find out that virtually every piece of property of value in Brazil is walled, and either vicious dogs or security guards attend the property. We have contrasts between the poor and the rich in America, but most of us are some flavor of the middle class, so we take only routine security precautions. In Brazil, the contrast between those with wealth and the poor is so large, extraordinary steps are taken to protect property.

We spent an afternoon at the national environmental research center touring the facilities, being briefed about ongoing research into tropical diseases, rain forest management, and crop genetics. I was impressed with the ecological diversity of Brazil and of the research challenge the country is facing. It became obvious to us during our tour that Brazil is a poor country without the financial resources to invest in the massive research needed to come to grips with the future of the rain forest. It was sad to see so much equipment standing idle due to lack of repair. Even some of the new equipment was not operational. Credit must be given to the Brazilians for what they are attempting to do, but we must also understand the many constraints they encounter that limit the results of their research efforts.

We spent another afternoon at the University of Brasilia. After a tour of the library, we spent a delightful couple of hours with the dean of the college of education, a women I had meet briefly at an earlier dinner and who was now willing to discuss with us the Brazilian educational system.

Few attend universities in Brazil, and those who do are largely from the middle and upper classes. It is unbelievable to me that 45% of the federal budget for education is spent on higher education, and only a little over 7% on secondary schools. Only 12% finish high school, and public school teachers' salaries are so low few teachers remain in the profession. It seemed reasonable to ask this dean if she thought it was fair or right for the universities to be so well supported while the public schools were in such awful shape. Quite to the contrary, she said. Just let anyone try to take money away from the universities and reallocate to public schools and see what happens. To quote her, "We know how to take care of ourselves." This is perhaps the most insightful comment I heard during my entire stay in Brazil. Indeed, the wealthy and powerful do know how to take care of themselves, even if it requires the assistance of the military. It is a realistic appraisal of the nature of political and economic life in Brazil. Citizenship, a central focus of social studies in American education, is not understood in Brazil to mean the same thing as it does to me as an American. Thus, I found this statement most relevant to helping me find a focus to my research.

D. Manaus

Along with the others, I was ready for the long DC-10 flight from Brasilia to Manaus on Friday, July 2 - anything to leave the artificial world of Brasilia and to visit a city where I could cross the streets without panicking and pass a toilet without stopping. It's a wonder the plane didn't tilt while we were crossing the rain forest. We were all standing in the aisles and leaning across the seats looking out the left side taking pictures of the obvious fires spread out far below us.

We were introduced to the Amazonas region by a series of excellent speakers, and I began to understand the complexity of some of the issues. I especially grew sensitive to the issue of protecting the interests of the native Amazonians (who received full rights as citizens only in 1988) versus the interests of those who want to tap the rich resources of the rain forest.

In addition to lectures, we spent a day walking around the city. It is a city with a rich heritage whose economy collapsed when the rubber industry declined around 1910. Only recently has Manaus recovered, and only slightly. It remains a poor urban outpost located thousands of miles from the industrial and financial centers of Brazil. One scholar referred to Manaus as the Alaska of Brazil.

We visited the large Municipal Market (1882) early one morning. People from miles around arrived by boat to sell and buy produce, meat, and all kinds of goods. We also toured the opulent Opera House built in 1896, and the museums preserving the heritage of the Amazon. One night, we enjoyed one of the best fish dinners I have eaten. And it only cost each of us about half a million cruzeiros.

The first of at least three special highlights of my stay in Brazil occurred while we were staying in Manaus. It began Sunday noon and lasted until Monday afternoon. After enjoying a cruise down the Negro River to see the meeting of the waters with what was the Amazon from there to the sea some 1000 miles downstream and watching the fresh-water dolphins jumping through the water, we journeyed down a flood-swollen tributary to a floating dock. The tour boat made its daily return trip to Manaus, but twelve of us stayed on the river for the night. We slept on our own boat (2 to a cabin), and ate our meals on the dock. Most of the next twenty-four hours was spent exploring the rain forest.

Our local barefooted, shirtless guide took us brave ones by canoe to his village somewhere in the dense forest. We saw lots of animals during our nearly three hour afternoon adventure along water paths that meandered for countless miles. I was immediately lost and returned to civilization only because our guide was kind enough to do so. I suppose a bunch of American teachers might have made a tempting evening meal, but our guide protected us from any real or imaginary dangers.

After dinner (we ate on the dock and were not eaten), we first took the boat we were to sleep on out to the center of the river to witness the spectacular sunset. It is special riding in your own private yacht, lounging on the deck, watching the scenery, while drinking distilled water.

Once it was dark, our local guide invited us allegator hunting in his canoe. By now we had confidence in him and thought he meant we would hunt alligators and not alligators hunt us. At least one faint hearted Fulbrighters decided to stay behind, causing the rest of us to question our decision as we watched him disappear on the dock. It was sure quiet and dark out there on the water. Using a flashlight, our guide could pick out the saucer-shaped eyes of the alligators. Actually, my eyes were even larger when he threw the first allegator into the boat. Quickly approaching the creature, he would suddenly swoop his arm through the water, raising an allegator by the neck. It is difficult to know who was more surprised: the allegator or me. The full moon that night hindered our guide's sighting of alligators and he only captured small ones. I understand his disappointment, and only wish he had understood I was perfectly content with the little rascals we did manage to share with us.

Returning to the boat, we sat around enjoying the peace and quite of the night reflecting on the events of the day. At some point, we stood on the open deck on the second level looking into the forest and listened to the many sounds of the Amazon. I suppose this few minutes of solitude was among my most memorable experiences in Brazil.

The next morning before getting out of bed, we headed out on the Amazon to see the brilliant morning sun. There is nothing like the rising and setting sun near the equator. And then we went piranha fishing. Docking the boat somewhere along the banks of the Amazon (I think the captain had a girlfriend in one of the nearby houses on stilts), we took the canoe we were towing off into shallow water in the reeds. We threw hooks with chucks of fresh, red meat over the side. In seconds, the fish would bite, and we would haul out small piranha. Besides fishing, I thought of all the people I don't like and dreamed about throwing them overboard. Of course, many times the fish ate the meat without being hooked. Once we used the supply of meat, we returned to the big boat, fried the fish, and ate them. It was a neat experience. After that, we returned to the dock to await the return of the tour boat for our ride back to Manaus. While waiting, I bought dozens of trinkets being sold by local women. My wife can now wear a different necklace every day of the month.

Besides the thrill of seeing the rain forest, it was also educationally important to observe the ecosystem of the Amazon at work. Unlike other places, clear cutting or burning does not free the land for grazing or planting. The rain forest contains thousands of species interacting, and the balance must be preserved if life is to thrive.

For days after leaving the Amazon everything else paled in comparison to that experience. I just knew nothing else in Brazil could come close to those wonderful few days in the rain forest, but I was wrong.

E. Salvador

We flew back to Brasilia to catch a plane to Salvador. It took us about five hours flying, so we spent most of the Tuesday, July 6, travelling.

Salvador is the capital of Bahia, the first Portuguese settlement in Brazil. The strong African influence and majority black population provided us with a wonderful new experience. We tasted the foods, witnessed demonstrations of local dances, and saw countless varieties of local costume. The Fulbright staff arranged for one very good lecture presentation on Bahia and one very boring slide presentation on how to pretend you are awake when you have been put to sleep by an American public relations expert who was acting like she knew something of substance - and didn't.

One highlight of our stay in Salvador was our visit to the old part of the city. It is a fascinating area with small shops, old buildings, and unusual people. Jorge Amato's museum is located here, and we were briefed by the museum staff about his writings. Amato is often called the John Steinbeck of Brazil.

Our stay in Salvador was brief, too brief to really come to grips with the rich history and culture of the area. But we were impressed with how deeply rooted the culture of Bahia runs, and I can better appreciate the diversity of Brazil for having spent a few days in this city.

F. Racife

Racife, or "H"acife as the locals pronounce it, was next. It is only 500 miles north of Salvador, so it was an easy flight taking just over an hour. Upon our evening arrival, we were treated to a wine and cheese party hosted by the U.S. Consular in his ocean-view, high rise apartment valued at about $750,000. Everything was great except the grapes. I've never seen better looking grapes than those in that bowl on the coffee table. We kept looking at them when dishing up cheese and crackers, but knew we shouldn't eat any because they had undoubtedly been washed in tap water. Sure enough, at least one of us took the gamble, and he ate his fill of those delicious-looking purple grapes. The next morning the chap was suffering from severe stomach discomfort. What a shame.

We toured the city by bus, and this gave me a chance to catch on my sleep. The guest speaker didn't have a microphone and I was in the back of the bus. It was the perfect arrangement. It's not that I wasn't interested in hearing his description of the city, it is just that I grew tired of his discourse on the history of nearly every building, street, and section of the city. I listened carefully for the first couple of hours. It was the last four that got me.

We also toured the ancient city of Olinda, once we walked up the steep hill to get there. Our city guide had described too many buildings, so we didn't make it to Olinda in time for our scheduled tour. It was an enjoyable old hilltop town to visit anyway.

The next day was spent on a sugar cane plantation. Sugar plays an important role in Brazil's history, and we were given some insight into how the plantation economy works.

Our stay in Racife was rather nice, but I must admit I enjoyed my afternoon on the beach more than anything else. The undertow almost got me, but I survived a slight scare and now remember that afternoon more vividly than most.

G. Sau Paulo

Sao Paulo was next, and that was a little more than a three hour flight south, away from the equator. We arrived at night to a cold, drizzly smog-filled city. I was immediately chilled and stayed that way as long as I stayed in Sao Paulo.

We toured the city on foot and used the subway system to get around. We met with several scholars who were wonderful lecturers and who provided us with some striking thoughts about their country, especially an anthropologist who delivered the single most important lecture during our stay in Brazil. We also enjoyed a couple of museums. Several members thought the greatest thing about Sao Paulo was McDonald's, Kentucky Fried Chicken, Pizza Hut, Arby's, and Dunkin Doughnuts, all within walking distance of our hotel.

Several of us paid extra and used one day of our Sao Paulo stay to fly to Iquacu Falls on the Argentine, Brazil, Paraguay borders. The falls proved to be my second highlight of Brazil.

Descending out of the sky onto a runway located in the midst of fields and forests, we hired a taxi and found ourselves almost immediately in the forest. There was no transition from the normal urban sprawl around an airport because there was nothing urban within sight. I'd never experienced getting off an airplane and within minutes finding myself riding a jeep down a rutted road in the midst of the dense rain forest.

With three others, I took a half-day jungle tour that included a walk down to the river and a boat trip which included running the rapids. We neared the base of the falls and stopped long enough to take pictures. It was spectacular.

We also had time to take the scenic walk along the Brazilian side of the falls. Scoffing at the raincoats available to tourists, we pranced out to the end of the walkway in the middle of the falls. Looking up we were covered by the mist from the cascading water. Looking down, we were offered a frightening view of the falls below us.

All in all, it was a day I shall never forget. Thanks to the delightful time spent at Iquacu Falls, I realized Brazil had other things to see that rivalled the Amazon, and I began to look forward to new experiences. It was just in time for Ouro Preto.

H. Ouro Prato

The rugged terrain prevented us from flying to Ouro Preto, so we landed at Belo Horizonte, and rode a bus up and down and all around the mountains to Ouro Preto. After dinner, we were treated to an outdoor puppet show in the city square, and thus began our incredible two-and-a-half day stay.

Ouro Preto is the smallest city we spent much time in - around 60,000. Set on the side of a steep hill and encompassing several other hills, the town was up and down. The entire city is preserved as a historical monument, and it was worth the effort to meander along its narrow, cobbled streets taking in the many churches, public buildings, and private residences.

I enjoyed getting up at dawn - 6:00 - and taking an hour or longer walk by myself. I located the recently constructed university campus on top of a nearby hill. Because of its modern construction, the campus is hidden from view so I didn't know what I would find until I got there. Another morning I walked down several streets and back up a street on another hill where I watched people entering a church for an early morning mass.

Ouro Prato is a mining center, and it was here where I decided to buy some precious stones for my family. I spent some time in jewelry shops examining various stones. As a serious costumer, I was plied with caiparinhas (a mixture of cachaca (rum), lime, ice, and sugar. After one of those, you were more willing to make a purchase. After two, you hardly asked the price. I must have consumed three, because eventually I bought a several stones for a couple of rings, a pair of ear rings, and necklaces for my wife. I particularly enjoyed selecting the mounting for one ring and then watching the craftsman in his shop bring to life a beautiful piece of jewelry that I helped design.

The people were friendly and there was a small-town atmosphere. One night we found several local men who sang and played African music. We plied them with food and drink and they played for us for hours in an open-air bar. The spontaneity of our stay was really special. Ouro Prato was my third highlight of Brazil. I wish we had spent a week there, and I treasure those too few wonderful days of learning and fun.

I. RIO DE JANEIRO

Finally, we headed for Rio. We rode the bus all day, and it was a 13-hour trip, to cover the less than 300 miles. The roads through the mountains were relatively modern, but the traffic was often slow moving, and we visited two historical sites along the way. It was dark and time for a late meal when we finally reached our destination.

The State Department was concerned about the increasing crime along the beaches, so we were told to remain alert at all times. We stayed in a five star hotel on Ipanema, the most expensive and safest beach. Ipanema is a long beach, but walkable, and right next door is Copacabana, where most of the hotels, restaurants, and shops are located. Copacabana was also much cheaper, so that's where we spent most of our time. Fortunately, no incidents occurred, in part because we travelled in groups and in part because the Fulbright staff people often accompanied us.

Most every Rio visitor wants to see the tourist sites, and, after seeing them myself, I understand why. We took a city tour, visited the Christ statute high above the city, and rode the cable cars to the top of Sugar Loaf Mountain. Some of us attended a night club act featuring the carnival music of Brazil. Great costumes. Great tourist experience. Great expense.

There was more to Rio than the typical sites. Several lectures to the group provided us with a more scholarly understanding of Rio's historical role and present significance. Bargaining with the merchants along the sidewalks and at the Hippie Fair, eating meals in out-of-the way places, and sitting on the beach added flavor to the stay. We even spent most of one night further perfecting our various dance steps. But the single most important activity was visiting a favela (shanty town).

Two VW vans met us at our hotel and drove us to this hillside collection of precariously perched houses along narrow, winding streets. Heaven knows what happens when it rains several inches. The people were poor and squatted on this otherwise useless land. Several thousand lived in this one favela, so a sort of government had come into existence to handle community affairs.

Part way up the hillside we stopped and visited an elementary school. We talked with teachers, played with the children, and toured the facility. We then drove farther up the hill before stopping to visit a house where the favela women sold handmade quilted items. We were warned not to take photos, and we were kept closely together. It was a dangerous place for outsiders, and we were aware of the potential for robbery, kidnapping, or shooting. Security was tight, but the tightly packed houses and the narrow, winding alleys lessened its effectiveness. Drugs were a major problem, and we saw at least one man in a stupor. Officials watched over us and nothing bad happened during our brief shopping spree.

Returning to the vans, we were driven even higher up the hillside. At one point, our van simply stopped. The VW simply didn't have enough power to carry a full load up a particularly steep stretch. We emptied the van and walked the rest of the way. The empty van followed us and was at the top to carry us back down when we were ready to depart.

We visited another elementary school up here high above Rio. The most striking picture was the pervasive poverty. The school, grades 1-4, had 230 students, three teachers, and two administrators. The teachers' average salary was $115 per month, and teachers were expected to buy most items needed for their classrooms. A drug war was in progress up here far from the control of the police, and the school had been closed as recently as the week before we were there because of gunfire.

Our guide was a woman who is highly respected in the favela for her work to help the people obtain education, find jobs, and receive medical care. We could tell the favela residents were treating her with deference. We realized we were there because of her. Few tourists visit a real favela, so we knew it was something special to be given the opportunity to witness this aspect of Brazilian life. It is a good example of the Fulbright staff's continuous efforts to provide us with experiences applicable to a group of teachers. I now better understand the background to the hordes of children who live on the streets of Rio without parents, shelter, or steady income.

So ends the description of my Brazilian adventure. We did so much in such a short time it all runs together, and it will takes months of reflection, hundreds of photographs, and dozens of conversations before a fuller understanding of the Fulbright summer program occurs. It was simply too much to absorb.

That is the ultimate significance of the program. The variety of experiences, the numerous scholarly presentations on economic, social, racial, political, anthropological, environmental, religious, and urban topics come back to me whatever the topic I am teaching or book I am reading. I now have another frame of reference. For the first time, I am able to place integrate into my teaching something about South America.

We flew back to Miami, where the group dispersed, and on home from there. I left behind a pleasant, mild climate to step out into a hot, humid Lexington where I was greeted by my wife and 16-year-old son who had been an exchange student in Europe and who I hadn't seen in a year. It was good to be home.

II. TEACHING ABOUT BRAZIL

Transparency A: South America

The South American continent is located in the southern hemisphere. It covers almost 6.9 million square miles and includes thirteen countries.

South America

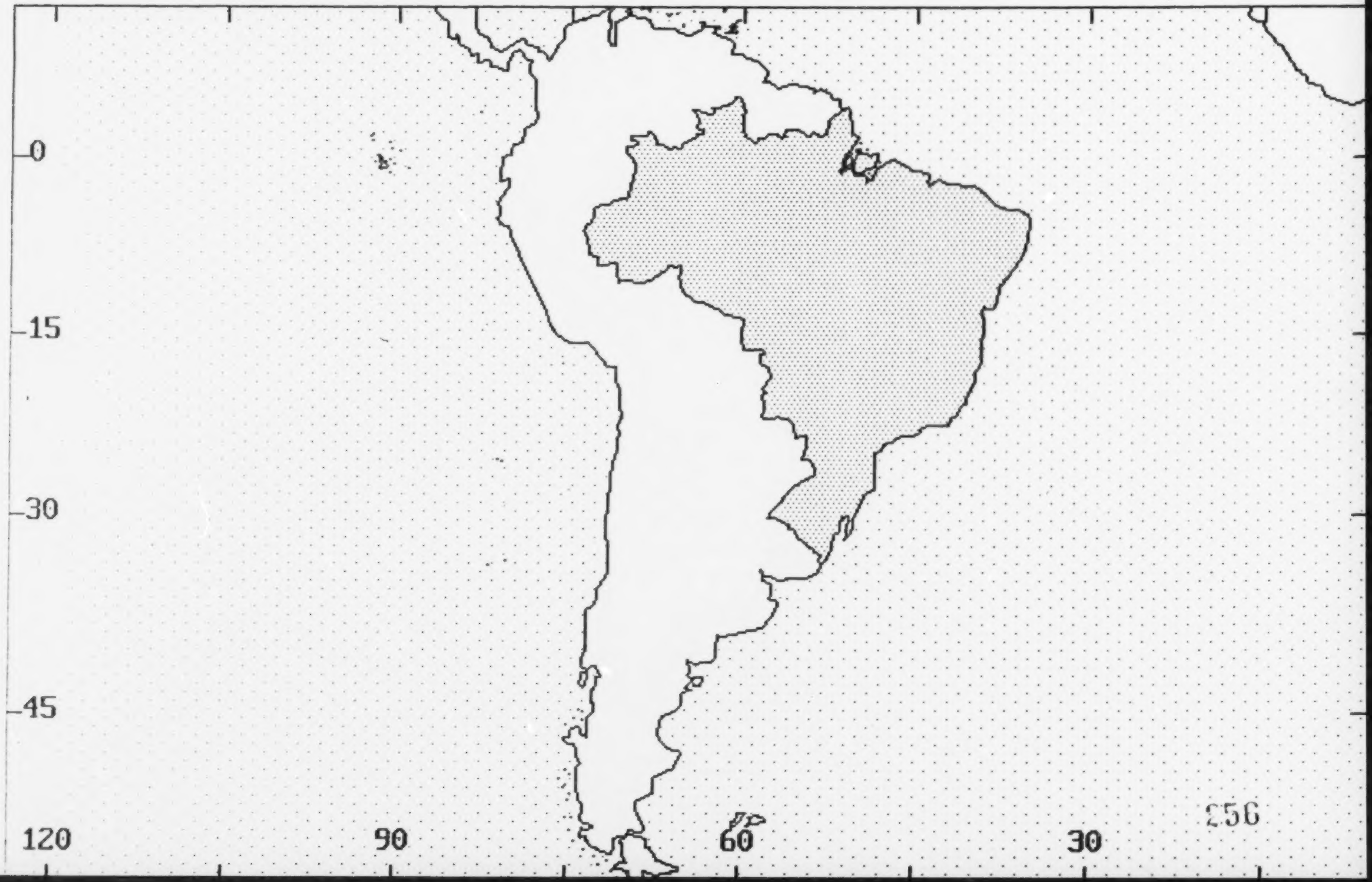
0
15
30
45
120
90
60
30

II. TEACHING ABOUT BRAZIL

Transparency B: Brazil in South America

Brazil covers nearly half the South American continent. The equator crosses the country in the northern part. The climate throughout most of Brazil is moderate.

BRAZIL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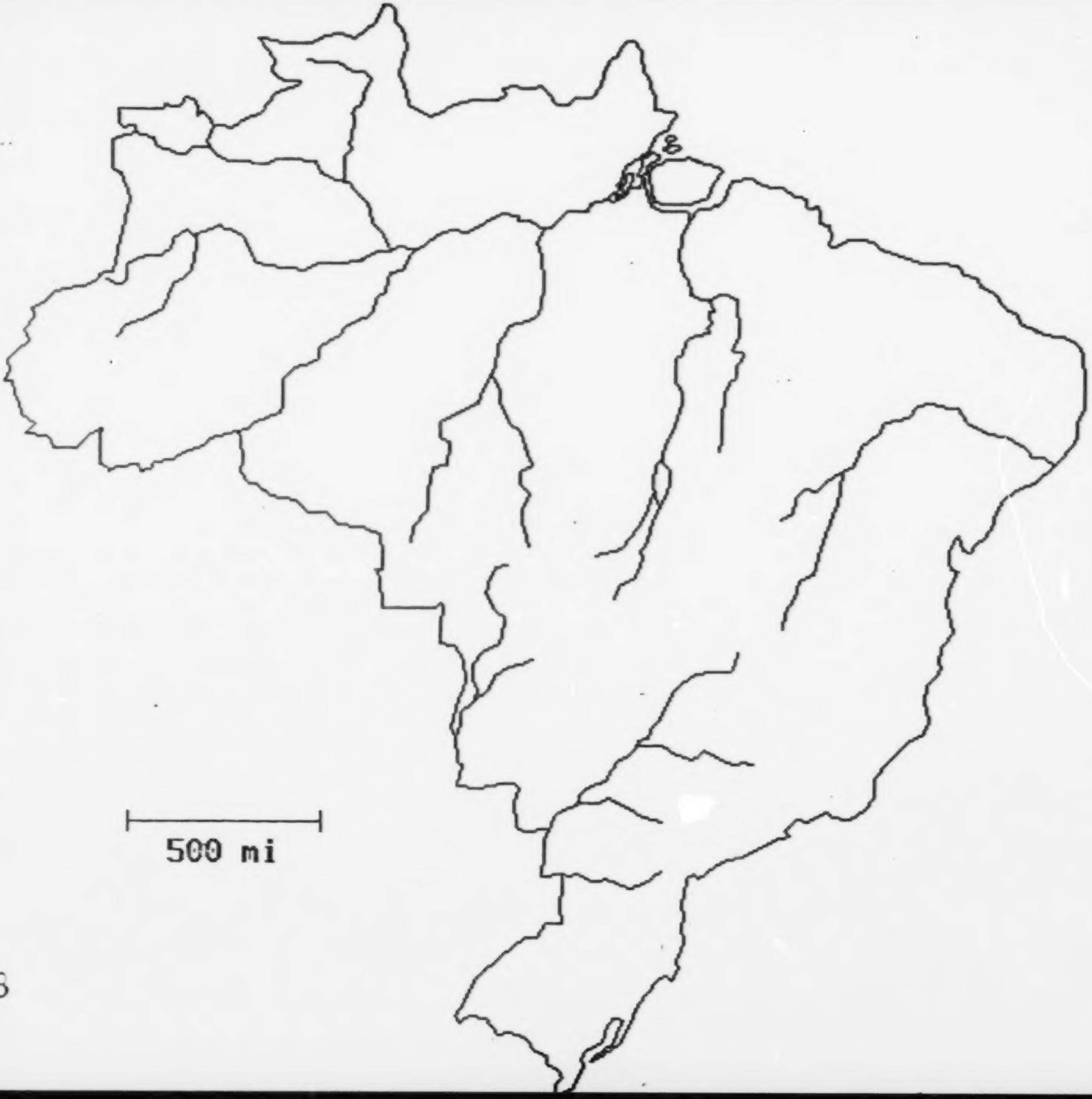
Transparency C: Brazil

Brazil has a population of just over 150 million. Most Brazilians live in cities. Brazil covers almost 3.3 million square miles.



BRAZIL

POPULATION

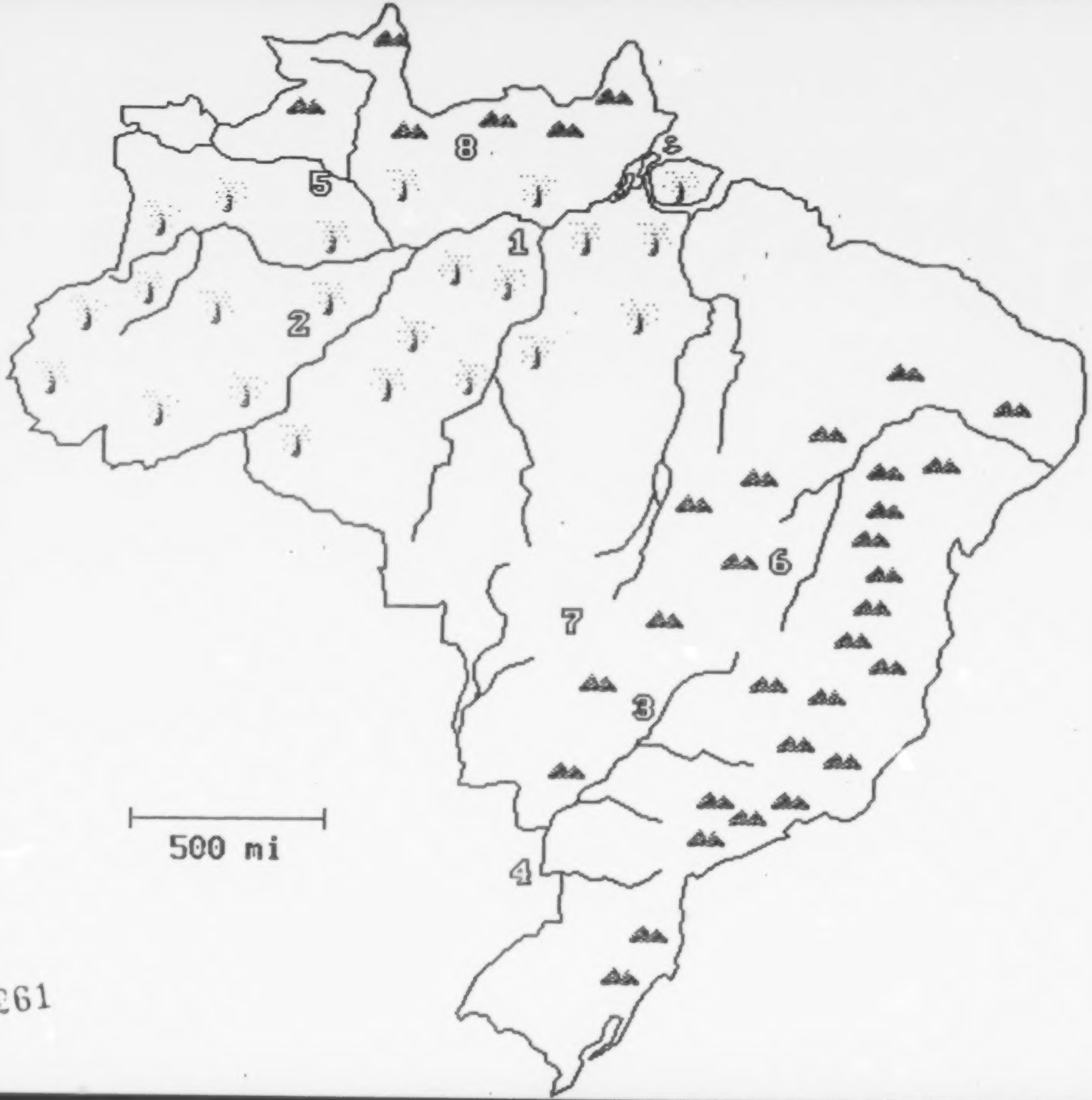
150.7 MILLION

AREA (SQ MI)

3,286,525

Transparency D: Regions

We spent time in most regions of Brazil. Manaus is located along the Rio Negro (5) in the Amazon Rainforest (2). Brasilia located in the Brazilian Highlands. Iguazu Falls (4) is in the far south.



BRAZIL

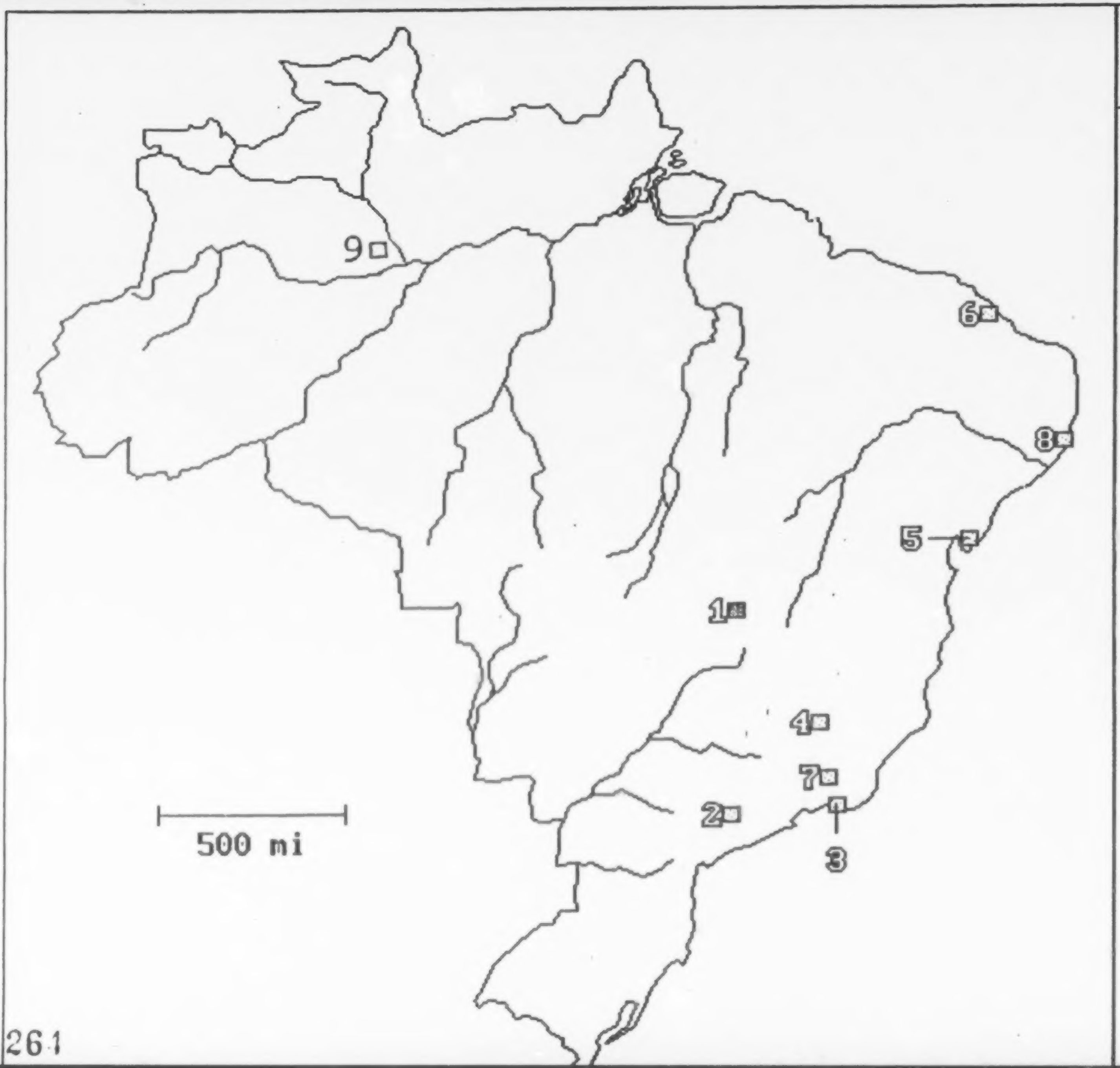
FEATURES

1. Amazon River
2. Amazon Rainforest
3. Rio Parana
4. Iguazu Falls
5. Rio Negro
6. Brazilian Highlands
7. Mato Grasso Plateau
8. Guiana Highlands

Transparency E: Cities

Our first stop was Brasilia (1). We flew from there to Manaus (9). To reach Salvador (5) from Manaus, we flew back to Brasilia where we caught another flight to Salvador. The next flight was from Salvador to Recife (8).

Sao Paulo (2) was our next destination. Our final domestic flight, was between Sao Paulo and Belo Horizonte (4). We rode a bus from Belo Horizonte to Ouro Prato in the mountains. After spending a few days in Ouo Prato, we rode the same bus to Rio de Janeiro.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8
5
1
4
7
2
3
500 mi

BRAZIL

CITIES

1. BRASILIA
2. Sao Paulo
3. Rio de Janeiro
4. Belo Horizonte
5. Salvador
6. Fortaleza
7. Nova Iguacu
8. Recife
9. Manaus

Transparency F: Distances

Brazil is located both to the south and the east of the United States. Rio de Janeiro is closer to Largos in Africa than to Miami, Florida.

Brazil is a huge country, larger than the continental United States. We accumulated lots of miles during our frequent flights between cities. Our own bus always met us at each airport and transported us to our hotel. It was great to visit so much of Brazil and have the itinerary all planned.

DISTANCES

MIAMI TO RIO	3,680
RIO TO BRAZILIA	700
BRAZILIA TO MANAUS	2,100
MANAUS TO SALVADOR (VIA BRAZILIA)	3,000
SALVADOR TO RECIFE	500
RECIFE TO SAU PAULO	1,600
S. P. TO BELO HORIZONTE	350
B . H. TO OURO PRETO	65
O.P. TO RIO (BUS)	250

II. TEACHING ABOUT BRAZIL

Transparency G: Historical Overview

Brazil was discovered and subsequently claimed by the Portuguese. It was a rich, if underdeveloped, colony for centuries.

In 1808, the royal family left Europe and established the capital of Portugal in Rio. The Portuguese were escaping from Napoleon.

Between 1822 and 1889, Brazilian was an independent country with a king. It was not until 1888 before slavery was abolished.

A republic existed between 1889 and 1930. The electorate was limited and the country was controlled by wealthy, white Brazilians. The republic came to an end in 1930 with the dictatorship of Vargas.

Brazil began electing its president in 1945. The 1960 election was the last one before the 1964 military coup. The military remained in control of a rapidly expanding Brazil. During the late 1960s and 1970s, Brazil had one of the world's fastest growing economies. That growth slowed down in the 1980s.

A new constitution was adopted in 1988, elections were held in 1989, and a young, charismatic man took office in 1990. President Fernando Collor was the hope of the Brazilian people, and he failed them. Obvious and massive corruption resulted in his impeachment in 1992. The obscure and rather weak Vice President, Itamar Franco, is serving out the term of office before the next presidential elections are held in 1994.

The theme that runs through the political history of Brazil is the overwhelming colonial mentality of the ruling classes. Brazil exists for their benefit. During our travels, I saw and heard little to indicate any real change in this attitude. Brazil is a democracy, but their democracy is far different from ours.

OVERVIEW

1500	DISCOVERED
1808	PORT. CAPITAL MOVED TO RIO
1822	INDEPENDENT (MONARCHY)
1888	SLAVERY ABOLISHED
1889	REPUBLIC
1930	DICTATORSHIP OF VARGAS
1945	PRESIDENTS ELECTED
1964	MILITARY COUP
1988	NEW CONSTITUTION
1990	PRESIDENT FERNANDO COLLOR TOOK OFFICE
1992	IMPEACHMENT OF COLLOR

II. TEACHING ABOUT BRAZIL

Transparency H: World Rankings

Brazil is the world's largest tropical country. It is also the largest Catholic country in the world. About 89% of the people are classified as Catholics.

Only four countries (the former Soviet Union, Canada, the United States, and China) are larger in size than Brazil. It has the world's sixth largest population.

With a GNP of $313 billion, Brazil has the eighth largest industrial output. It also has one of the largest foreign debts, something around $120 billion.

It is the world's leading exporter of coffee and orange juice concentrate, and the second largest of cocoa and soybeans. Brazil is also a major exporter of sugar, meat, and cotton. Its fuel alcohol program is the second to none.

The gap between rich and poor is the biggest in the world. We will see this more graphically illustrated later. The hourly wage of $1.00 is far below subsistence level and remains one of the world's lowest.

WORLD RANKINGS

*LARGEST TROPICAL COUNTRY

*LARGEST CATHOLIC COUNTRY

*5TH LARGEST COUNTRY IN SIZE

*6TH LARGEST POPULATION

*8TH LARGEST INDUSTRIAL OUTPUT

*BIGGEST GAP BETWEEN RICH AND POOR

*HOURLY WAGE ($1.00) AMONG LOWEST

II. TEACHING ABOUT BRAZIL

Transparency I: Rain Forest

The rain forest is often perceived as the home of wild animals, exotic plants, and primitive tribal peoples. There is something mystical and exciting about it.

The rain forest should not be taken lightly. It is of major importance to us. The statistics on this transparency provide some indication of its importance.

The ecological balance within the rain forest is unlike that found elsewhere. In the United States, we cleared the land as we moved west. If this is done in the rain forest, the land quickly becomes useless. Clear cutting destroys the land instead of opening it up to ranching or agriculture. Our brief penetration into the rain forest allowed us to see the density of life and the balance of nature.

RAIN FOREST

*20% OF WORLD'S FRESH WATER IN THE AMAZON

*OF 20 LARGEST RIVERS IN THE WORLD, 10 ARE IN THE AMAZON

*MORE THAN 2000 SPECIES OF FISH

*TROPICAL FORESTS COVER 7% OF EARTH'S DRY SURFACE

-CONTAIN 60% OF ALL LIFE FORMS

-25% OF ALL PHARMACEUTICAL SUBSTANCES USED IN MEDICINE

II. TEACHING ABOUT BRAZIL

Transparency J: Common Views

Before leaving for Brazil, I talked with colleagues and read travel and history books. It became clear to me that Americans have little knowledge about Brazil. The common views we possess can be listed on one page.

The beaches of Rio are world famous. Many Americans have heard of Copacabana and Ipanema, and most of us have seen pictures of typical Brazilian young people on the beaches. Their dark skin, slight bodies, long hair, and distinctive curves are most attractive. I was to discover they are as nice in person as they are in the movies.

One reads about the terrible violence in Brazil's cities, and the large numbers of street children in Rio and Sao Paulo. We expected to see far more of these children than we did, but they were in evidence on street corners, in parks, and other places where they could sleep.

Like other South American countries, Brazil is known for its inflation. It was a new experience for me to adjust to a money system out of control. I really enjoyed being a millionaire, and it was even fun to pay half or three quarters of a million for a meal or a taxi ride. I can't even remember how many million I spent on jewelry. Along with inflation, Brazil is a country racked with corruption. No aspect of Brazilian life escapes from corruption.

Finally, Americans are keenly aware of the burning going on in the rain forest. Many Americans are angry about it. To us, it is wrong to burn the rain forest because it adversely impacts all human life. Brazilians resent this haughty American attitude. If they are against the burning, it is for more pragmatic reasons of destroying native people's existence. Either way, it is an important and emotional issue.

COMMON VIEWS

*BEACHES

*VIOLENCE

*STREET CHILDREN

*INFLATION

*CORRUPTION

*BURNING OF RAIN FOREST

Transparency K: Tourism

The foreign perception of Brazil as a dangerous country is reflected in the steady decline in tourism. It dropped almost in half in less than a decade.

The Saturday newspaper before my Wednesday departure for Brazil in late June showed a picture of an American tourist being robbed in a Rio park. A gun was held to the American's head. It caused me to have some second thoughts about the trip.

During our time in Brazil, we experienced no violence. Perhaps we were lucky, but I never felt threatened or scared. In retrospect, I am now glad I saw the more pleasant side of Brazil, the side we seldom hear about in the United States.

Tourism

mid-1980s	2m annually
1990	1m

(only 12% [120,000] from U.S.)

Transparency L: Other Terms

Other descriptions of Brazil are commonly heard, and for good reason. Brazil is a land of contrasts.

The poverty is legendary. In this sense, Brazil is a typical underdeveloped country.

Most statistical tables show a relatively high literacy rate, but we learned such figures are not an indication of the real situation. Illiteracy, like poverty, is a regional problem. In the drought stricken north-east, the largely black population is both poor and illiterate. We heard figures near of 70% illiteracy among poor farmers in this region.

It is an authoritarian society. The colonial mentality is still functioning. This allows it to exhibit discrimination in its daily life. Color of skin is one form of discrimination. Unlike the United States where one is either white or colored, Brazil discriminates by shades: the darker the skin the greater the discrimination. This is probably because 45% of the population is either black or mulatto.

The concentration of wealth is another characteristic. Every form of wealth is controlled by a small number, whether it be land, banks, or businesses.

We were surprised to find out how little the Brazilians cared about the rest of the world. I tried to understand the utter lack of interest in most anything beyond the borders of Brazil, and I even attempted to change my frame of reference so I could think like them. It was a different experience, and one totally foreign to Americans who live in a global society.

We complain about our polluted waterways and toxic dumps, but we allow nothing as bad as what happens in Brazil. The river we saw while riding the bus from airport to our hotel in Sao Paulo was white with foam. No oxygen or life is found in this water. Open sewers and undrinkable water were common wherever we travelled.

Our health system is expensive, and we hear constant criticism about it. The problems with health care are real, but nothing like the Brazilians face. The wealthy are taken care of, but the majority of people do not have access to health care. Life expectancy is only in the mid-60s, and diseases of epidemic proportions spread through whole regions of the country.

Finally, Americans accept public service as part of their lives. We serve on committees, participate in fund drives, and volunteer our time to countless organizations. Such service is not readily found in Brazil as part of everyday life.

OTHER TERMS

*POVERTY

*ILLITERACY

*AUTHORITARIANISM

*DISCRIMINATION

*CONCENTRATION OF WEALTH

*XENOPHOBIA

*SANITATION

*HEALTH SERVICES

*LACK OF PUBLIC SERVICE

II. TEACHING ABOUT BRAZIL

Transparency M: DeGaulle Quote

Charles DeGaulle, the French military and political leader, is credited with two often-used quotes about Brazil. The first, "Brazil is a country with a future, and it always will be," rings true. The vast riches, enormous room for expansion, and suitable environment led to the expectation that Brazil will someday emerge as a great power. That day may never come.

DeGaulle is also supposed to have said: "Brazil is not a serious country." Again, once the chucking has finished, the truth of the statement takes hold. Brazil exhibits few of the characteristics of most countries. Its government is a joke, its economy functions in spite of itself, and the reasons for social cohesion are beyond description.

Brazil is a country with a future, and it always will be.

DeGaulle

Transparency N: Government

In 1992, the 1st International Meeting of Non Government Organizations and United Nations System Agencies was held in Rio de Janeiro. Several of the position papers read at the conference were published in a book, and we were given copies of that book. I found many useful ideas in these essays, including the four characteristics of government listed on this transparency.

The purpose for listing these four items is to investigate how well the Brazilian government meets these duties. The transparencies that follow tell the story.

Government

*guarantee the currency

*collect taxes

*promote social cohesion

*guarantee security of individual

Transparency O: Inflation

Inflation since 1980 is in the billions. In 1980, a cup of coffee cost 15 and in June 1993, it cost 24,462,597,032,000,000. A television that cost 35,390 in 1980, cost 51,747,239,030,960,000,000 in 1993.

Inflation has averaged between 25 and 30% per month since 1992. During our stay in Brazil that lasted a month, the cruzeiro jumped from 40,000 per dollar to 72,000.
Once along the beach in Rio I paid 15,000 to use the bathroom. My goodness, I thought, I could buy a Buick for 15,000 back home. In Brazil, all I could do was flush it down the toilet.

The question we kept asking was how the economy managed to exist and the people live with such high inflation. The answer was complex, but it always included the informal economy.

Inflation

1980-93 - 146,219,946,300%

ave per month 1992-93 - between 25 and 30%

40,000 to 72,000

15,000 toilet

Informal economy

Transparency P: Informal Economy

We live in a country where outside agencies assist us in time of need. Few Americans must rely completely on themselves for survival. In Brazil, the people face life alone. There are few of the safety nets we take for granted. As a consequence, we saw various ways Brazilians support themselves.

Actually, the private initiative I observed in Brazil is not all negative. People worked to stay alive. Many streets were lined with vendors selling clothing, jewelry, leather goods, footwear, and many other items. During the time it took to enjoy a relaxing drink sitting in a restaurant along the beach, I was often approached three or four times by hawkers. And begging was continual, though gentle.

What struck me as a watched the multitudes of people trying to make a living was the lack of productivity. People worked for hours to earn a little. Children waited for an entire day with nothing to do while the mother sold hats or some other thing. Labor efficiency is not a goal in Brazil because it is more important for as many people as possible to earn enough to survive, however long it takes them.

Domestic service is still common in Brazil. It is a social issue, because it helps define the middle class. The university professors I met, for example, employed domestic help. It was part of their status as professors.

We also noticed teenage boys and young men hanging around streets where cars parked. Drivers were expected to pay to have their windows cleaned, which meant to have their cars protected. The cars might be scratched or otherwise damaged if the drivers refused to pay. The cost was minimal, and many people earned some money protecting cars, so I never observed any objection to the practice.

In Brazil, individual initiative is required for survival. I found it refreshing to find the creative ways people found to make a living. At the same time, I understood the utter waste of human lives in the quest for basic sustenance. Too many Brazilians were too hard at work surviving to be concerned about corruption, the destruction of the rain forest, authoritarianism, or any of the multitude of barriers to a more complete human existence.

Informal Economy

No safety net

Street vendors

Beggars

Sidewalk markets

Prostitution

Beach hawkers

Security guards

Street cleaners

Domestic help (social)

Watch parked cars

Transparency Q: Taxes

A second duty of government is to collect taxes. Five million people, out of a population of 150 million, paid federal income taxes in 1992. The wealthy were not among these five million, and neither were the poor. Over half the adult population are too poor to even open bank accounts.

Government has failed when it does not collect taxes from those who owe them. Brazil will remain a poor country for as long as those with wealth fail to shoulder any responsibility for the public good.

Taxes

1992 - population approx. 150 million, 5 million paid federal income taxes

Transparency R: Quote

This quote very accurately summarizes the Brazil I saw and studied. The diversity of natural resources within the country are the envy of most other countries. Few places in the world possess such great potential. Even the climate is nearly perfect. Yet, Brazil remains a country dominated by poverty.

The northeast is racked with so many economic problems families are split apart when the men leave for the south in search of work. Off they travel to Rio or Sao Paulo hundreds of miles away. They reside in poor districts among thousands of other refugees all in search of work. Many start new families, and few return to their native homes. Meanwhile, back home, the woman is left with several children. The children become beggars, prostitutes, or drug runners. Whatever they do to survive, formal education is not relevant to them and they drop out of school very early in their lives.

Brazil is a land of plenty for the few and misery for the majority. Yet, the people survive, and they enjoy life as much as it is possible to enjoy given their circumstances.

A very rich country of poor people.

Transparency S: Cohesion

A third duty of government is to promote social cohesion. I found little evidence of government doing this in Brazil. Instead, racism is blatant and discrimination is overt.

In the United States, one is classified as non-white unless every previous generation is completely white. In Brazil, one is white if only one relative from a previous generation is white. The census doesn't really indicate the racial makeup of Brazil because of the lack of clear distinction between races. Generally, one finds the figure of 45% of the population classified as black and mulatto.

Discrimination in Brazil is not so much based on color as the shade. The darker the skin the greater the discrimination. I learned that parents did not prohibit marriages based on color, but, if light skinned, opposed marriage with those of darker skin.

Brazil is also a society that has yet to discover many rights for women. It is a male dominated country. Women, for instance, are supposed to receive equal education, but they seldom do. Few women hold high offices in business or government. On the other hand, certain occupations are dominated almost solely by women - primary education teaching, for instance. More subtlety but also revealing, we learned waiters paid little attention to female Fulbrighters when ordering food or paying the bill. They simply assumed a male would sit at the head of the table and handle everything. So did taxi drivers, hotel clerks, and most other Brazilian men.

Cohesion

Racism

Discrimination

- Sex - 60% of women over 10, no income
- Color - shades - 45% black or mulattoes

Transparency T: Land

A fourth duty of government is to guarantee the security of the individual. The Brazilian government does little, as the next four transparencies illustrate.

Brazil is an urban country, in part because the land is controlled by so few. The majority who live on the land lack title to that land.

Instead of the small family farms that produce enough to take care of the family's needs, farms in Brazil are huge, commercial enterprises. Less than 1% of farms occupy 43% of the land area. The owners of these farms are among the most powerful figures in Brazil. As we shall see, they enforce their own laws in the absence of government insistence on the protection of the rights of the rural people.

LAND

70% OF RURAL POPULATION LACKS LAND TITLE

0.7% OF FARMS OCCUPY 43% OF THE LAND AREA

II. TEACHING ABOUT BRAZIL

Transparency U: Distribution of Wealth

Government certainly does not attempt to redistribute the wealth in Brazil. Over 50% of the wealth of this rich country is possessed by 10% of the population, while the lowest 50% of the population counts for less than 15% of the wealth. The gulf between rich and power is greater in Brazil than in any other country in the world.

Our travels in Brazil provided us with graphic pictures of the immense differences between the rich and the poor. The rich barricaded themselves behind fences and security systems where they enjoyed their swimming pools, terraces, air conditioned rooms, and plenty of food prepared by domestic help. On the other hand, we saw countless handmade houses in rural areas and in slums surrounding the urban centers. Thousands of people reside in cramped favelas with few basic necessities and little or no government protection.

This is not to suggest the United States enjoys economic equality. As the figures show, two-thirds of the wealth of this country goes to 40% of the people, while the bottom 40% share about one-sixth of the wealth.

DISTRIBUTION OF WEALTH

BRAZIL

HIGHEST 1%	16.9%
HIGHEST 10%	54.0%
LOWEST 50%	14.2%

UNITED STATES

HIGHEST 20%	43.7%
NEXT 20%	24.0%

40% = 67.7%

LOWEST	4.6%
NEXT LOWEST	10.8%

40% = 15.4%

Transparency V: Characteristics of Stable Government

The security of the individual citizen is protected because most governments take the responsibility for enforcing the law. In order to maintain its viability, governments usually exhibit certain characteristics. These characteristics of government do not typify the government in Brazil.

In a democracy, political parties exist. One party (or a coalition of parties) wins control, but its actions are checked by the opposition party or parties. In Brazil, political parties are formed to win elections. Once the elections are held, the political parties disappear. Squabbling occurs, and elected officials use their power for personal gain. In most democracies, the people vote for against the achievements of those in office. In Brazil, the political parties provide little organized opposition to those in power. On the other hand, the elected executive leaders of the country flounder because of their lack of an organized power base.

In America, the spirit of public service is found at all levels of society. Americans volunteer to serve on school boards, to raise money for local charities, to donate to worthy causes. Brazilian society does not promote public spirit. People take care of their own needs and don't even think about the public good.

If people are to maintain trust and faith in their government, they must feel they are being treated fairly. In Brazil, the government is used by the wealthy to further their interests. The people do not turn to government for protection. The public bureaucracy is not available to assist most people. Security guards turn away poor people seeking assistance from public agencies in public buildings.

Justice is not blind in Brazil. The masses of poor people have little chance to be heard when the courts are controlled by the powerful. Few people turn to the courts to resolve their disputes.

There are no equal opportunities in Brazil. It is a farce to suggest the universities provide equal admission. Most university students attend private schools that only those with money can afford. Poor Brazilian children are trapped in a public education system that does not prepare them for higher education.

Characteristics of Stable Governemnt

*stable political parties

*spirit of public service

*impartial bureaucracy

*equal justice

*equal opportunities

Transparency W: Security

If government fails to provide basic services, the private sector takes up the slack and does so themselves. This is seen in the area of law and order.

Private law enforcement squads are common in Brazil. During our stay in Rio, several street children were killed by a squad of assassins. The people living in favelas maintain their own law and order. Many businesses and private residences are protected by private security people. Security firms do big business in Brazil.

Landowners are the law in the frontier areas of Brazil. The government does not interfere with landowners who carry our frontier justice against the indigenous people.

Timber explorers are especially noteworthy for their enforcement of their own laws. Every so often, the news media reports the attack and massacre of people who resist the coming of the timber men. The tribal people living in the rain forest are particularly vulnerable because they receive no protection from the government.

Drug traffic is a major business in Brazil, and it is beyond the reach of government. Young children are used as runners until they learn too much and are killed. Drug traders control defined areas and eliminate any who attempt to compete.

The government does not possess the funds to provide security for the people. Thus, justice becomes a private matter. Adding to the problem, low-paid government employees (policemen, for example) are susceptible to bribes to turn their backs to criminal activity. This benefits those with money and makes the poor even more vulnerable.

Security

Private Squads

Landowners

Timber explorers

Drug traffic

Transparency X: Western Assumptions

It seems to me that we exhibit three basic mind sets when it comes to defining what a government should endorse - democratic institutions, a capitalist economy, and a bureaucracy that carries out sophisticated scientific research on important public issues. We assume that because these are all good for us, they are equally good for Brazil.

I was surprised to find many Brazilians questioning the value of democracy, the private sector economy, and the work of experts. Even more surprising, their arguments seemed to have some merit.

Western Assumptions

Democracy

Capitalism

Scientific analysis

Transparency Y: Darcy Quote

Miguel Darcy de Oliveira is the director of IDAC, a major non governmental cultural organization in Brazil. He is working on behalf of the people.

Since 1988, the rich have grown richer, and the poor, poorer. Instead of solving Brazil's problems, democratic institutions have proven incapable. The democracy has been exploited by the few for their benefit. The poor, semi-literate masses seem powerless to confront those who hold power.

We assume democracy must respond to the majority because the people speak through the ballot box. Our history shows the truth to this proposition. Yet, I found you can not make this assumption everywhere. Democracy assumes other things as well, and the absence of these factors (political parties, educated electorate, public service) in Brazil mean democracy as we know it does not exist in Brazil.

"Democracy in Brazil, which has been won with so much sacrifice, is not proving capable of preventing an increase in poverty and violence."

Miguel Darcy

Transparency Z: de Souza Quote

Herbert de Souza is a director of IBASE in Rio. I learned he is the most powerful spokesman for the people in Brazil. When he speaks, people around the world listen.

Our assumption that the free market economy provides the greatest good for the greatest number is fundamental to our heritage. It is easy to forget that in our own history, government provided some balance to private versus public interests. No private economic enterprise is completely free to pursue its economic interest. Government protects workers, inspects products, and prevents unfair competition.

The Brazilian government is too weak to stand up to the powerful economic interests. Unbridled capitalism results in monopolies, corruption, shoddy products, and terrible working conditions. Our assumption that capitalism will work in Brazil fails to take into account the need for government to defend the public interest.

"Market forces produce happiness for the very few and misery for the majority."

Herbert de Souza

Transparency AA: Equation

The result is that the instituting of a political democracy in Brazil in 1988 has resulted in a deepening economic crisis. Part of the problem is the international economy which has not been expanding in recent years. In addition, the foreign debt eats away at the national budget thus restricting what the government can do.

One could easily point out that the economic crisis has little to do with democracy. But such a conclusion ignores the fact that democratic institutions have failed to alleviate the basic economic problems of society. The failure of the economy in Brazil must adversely affect the integrity of the government.

Political Democracy = Deepening Economic Crisis

II. TEACHING ABOUT BRAZIL

Transparency BB: Question

The more I became aware of the deepening problems Brazil is facing, the more I asked myself whether there is a Brazil. Based on my experiences in the United States, I was unable to relate to what I heard, saw, and read. Brazil simply did not fit my preconceived notion of an independent national state.

Is there a Brazil?

Transparency CC: The Whole is Greater Than the Parts

When my context failed to satisfying my curiosity of how Brazil could in fact exist when it didn't meet the criteria for existence, I started looking for other factors. Surely there was some theme or explanation for what was clearly a functioning state to continue existing.

That theme transcends individual problems or specific issues. Americans are so preoccupied with focusing on small issues we often fail to see the larger picture. Gradually, I came to realize Brazil is more than its individual parts. Political scientists pointed out to us the failures of government, economists documented severe problems, sociologists described terrible social conditions, and environmentalists worried us about the lack of protection of the environment. As American academicians, we couldn't help but be impressed with the erudite scholars who dissected a troubled Brazil. How wrong they proved to be. The whole is greater than the parts.

The whole is greater than the parts.

Transparency DD: Theme

What I found was a different approach to life, an attempt to integrate and synthesize life into its natural cycle. The mixture of religion, politics, economics, and social interactions can be understood only when seen in their entirety and not as independent entities. The state exists not because it tackles all the problems of society, but because the people take care of their own problems and expect little from the government. The people are Catholic, but they divorce and enjoy life to the fullest. Inflation is high, but the people cope with little grumbling.

Theme

Integration

Synthesis

Natural cycle

Transparency EE: Grows on You

The longer I spent in Brazil the more it grew on me. I came to focus on the bigger picture and accept Brazil for what it is and not what it should be according to my American standards.

The Brazilian people are friendly, kind, generous, and attractive. I spent hours bargaining with merchants, not to save money but because it was enjoyable. The negotiations were never confrontational, and the merchants thought something was wrong if I didn't make a counter offer.

Brazil has a nearly perfect climate. Our summer is winter in Brazil, and it was usually in the 70s and 80s. Houses need no heat. Simple shirts and trousers are satisfactory for a complete wardrobe.

Brazil is also inexpensive for Americans. Food and drinks cost only a fraction of typical American prices. Taxi rides are only a few dollars. I sometimes thought it was difficult to find ways to spend money in Brazil.

Brazilian culture is diverse and exhilarating. The people enjoy life, and they enjoy sharing life with you. The music is lively and easy to dance to, whether it be samba or bossa nova. The food is plentiful and imaginatively prepared. I have never seen so many varieties of fresh fruit as we ate every morning at breakfast.

Life is so easy in Brazil. It doesn't take much effort to survive. There is little need to store up for tomorrow because it will be like today.

Grows on You

People

- *Friendly
- *Kind
- *Generous
- *Attractive

Climate

Inexpensive

Culture

- *Music - samba, bossa nova
- *Food

Transparency FF: Conclusion: It's Working

Brazil defies simply explanations, but one conclusion seems apparent: It's working. I saw no demonstrations, few public displays of anger or frustration, and only a few posters or chalk-written violent messages. It's not only working, but it is working far better than we want to believe.

It's Working

III. MULTICULTURAL STUDIES IN BRAZIL AND THE UNITED STATES

The Kentucky Education Reform Act provides teachers with an unusual opportunity to think about different ways to approach the teaching of history, geography, government, and the other social studies. I suspect many of us experienced a high school teacher who lectured out of a textbook. KERA allows many of us the chance to try and change that approach to teaching history.

My research project falls into the broad category of multicultural studies. It is a catchword today, and I joined the bandwagon. The purpose of multicultural studies is to provide a variety of perspectives including the western (or European), non-western, black, and women's. Brazil is an appropriate country to study the perspective of the underdeveloped world, to study the role of blacks and native-born South Americans, and to study the place of women in Brazilian culture. I also was given the opportunity to find out if multicultural was part of the school curriculum in Brazil. So, these became the subjects of my reading, interviewing, and research activities. I was looking for examples of multiculturalism that could be used by teachers in Kentucky.

Multicultural studies sounds so plausible and necessary I simply accepted it at face value. Along the way, though, I found out something else, and this became far more important to me both during my stay in Brazil and since my return to Morehead.

From my reading, I found it is assumed by scholars that it is possible to incorporate multiculturalism without taking away from the central purpose of teaching social studies. The central purpose of social studies education, and every study I am familiar with agrees with this conclusion, is citizenship education. While teaching more abstract instead of practical skills, social studies is fundamental to our society. A democracy is only as stable as its electorate.

Characteristics of citizenship revolve around the idea of integration of skills. A good citizen must have basic skills -

like reading, writing, and arithmetic. In addition, a good citizen thinks about issues and arrives at thoughtful, rational conclusions. The good citizen sees himself/herself as part of a large body politic, and not just a part of unrelated subgroups or classifications.

The question is whether multicultural studies buttresses citizenship education. In theory, it does.

I had read D'Souza's Illiberal Education with interest, absorbed Peter Drucker's warnings in The New Realities, mulled over Arthur Schlesinger's critique of multiculturalism in The Disuniting of America, and was even mildly surprised at the conclusions of Thomas Sowell (a black scholar) in his new book, Inside American Education. So, I should have been better prepared for what happened to me in Brazil.

My experiences in Brazil got me thinking about how we approach education in the United States. As we all know, American academic training is highly specialized. As scholars, we become acute in our analysis of specific topics. I suppose we could claim as one of our civilization's contributions our analytical approach to research.

This breaking a subject down into the smallest part and studying that part exhaustively is also reflected in why multicultural studies is so popular. We want to study issues and topics from a variety of viewpoints and so we not only research that way but teach our classes that way as well. The larger context can be lost in our myopic view of important if only relative issues. Pluralism in America, which challenges the very fabric of American society in the name of single-plank topics, is a reflection of the academic inclination of those who wish to be politically correct. Perhaps, I began to speculate, multiculturalism leads to the polarization of the nation instead of effective citizenship which is the basis for our democratic experiment. What happens to American civilization, I asked myself, if education becomes a disjointed platform to propagate points of view that have as their only common goal the tearing down of the dominant assumptions of our society.

While listening to Brazilian scholars and mingling with the Brazilian people for only a short time, within the first few days, I was aware of a different mentality, a different approach that set me wondering about the ultimate impact of a multicultural approach. Let me relate to you the issue I am now pondering, an issue to which I have yet to completely resolve.

Brazil is not the U.S., and no matter how much American scholars try to analyze it - as historians, political scientists, geographers, sociologists, anthropologists, environmentalists, or others, the Brazil I experienced transcends our pluralistic, narrow, academic approach. Brazil to me is a synthesis of history, race, environment, religion, and place on earth. My listening to and interacting with Brazilian scholars, social reformers, and others over drinks, in airports, or on the beach, made a profound impact on me. What I heard was not what I was listening for, and it took me a little while to refocus my mind to understand them and begin to communicate. The ability of the Brazilian to synthesize life goes beyond my realm of experience.

I marvelled at the ability of the non-professional, average, poor Brazilian to survive while confronting problems individually (or as a family) that seem to me to be impossible to overcome (inflation, corruption, authoritarianism, discrimination). Somehow, the Brazilian integrates everything and lives a complete life. I am so acclimatized to our society where we depend on lawyers, unemployment checks, and welfare agencies, I was nor prepared to witness the creativity of people who lived because they were smart enough to survive on their own wits. What American scholars analyze as economic exploitation, racial and sexual discrimination, and religious oppression pale as separate issues to the typical Brazilian who is working to survive.

We visited a few schools and universities and had the chance to chat with a number of teachers and professors. A commonly asked question concerned multicultural studies. We were interested in finding out how the role of women was treated in social studies, how regional difference were taught, how the African influence was integrated into instruction, and how various lifestyles were treated. Typically, the reaction was a blank stare. I found little evidence of a conscious effort to include multiple perspectives in social studies instruction. I was surprised. In essence, social studies is the story of white, European colonists.

Surprisingly, I detected a pride in their approach to social studies teaching. A strong sense of nationalism was evident. It was almost irrelevant to ask questions about how various groups are treated, because their purpose is to teach about the whole country, not its parts.

So, my conclusion is that if teaching a multicultural perspective results in a disjointed, separatist, almost propagandist curriculum, I think I learned in Brazil that we are headed in the wrong direction. The Brazilian economists, sociologists, anthropologists, and geographers I heard all possessed a detachment from the details and an awareness of the interaction of history and environment on contemporary affairs. Not one scholar overwhelmed me with data of serious scientific study but of dubious value or meaning. Instead, the Brazilian academic mind was one that attempted to understand Brazil for what it is and not what it isn't or should be. For all their problems, I sensed something I don't find very often in American scholarship - a pride and love for their place on earth called Brazil.

If our purpose is to provide education opportunities for students to become effective citizens in the U.S. we might consider an approach that stresses commonly accepted features of American culture. The whole is more important than its assembled parts. We are all members of sub-groups, but we must somehow learn the difference between segregating our lives into individual atoms and understanding the nature of the collective, functioning community we call the United States. I come away from Brazil surprised with what I learned. I come away refocusing my attention from emphasis on covering the numerous multicultural perspectives - to attempt to be fair to non-western views, the views of blacks, women, homosexuals, and others - and to concern myself more with teaching history as an integrative discipline that focuses on responsible citizenship, the roots of nationalism, our heritage as it relates to who we are today, and our interaction as a nation with other nations.

IV. CONCLUSIONS

The Fulbright Program is one of the finest programs I have been associated with as a professor. At least two staff people accompanied us at all times. There were no eight hour days for them, and they were as willing to assist us at 10:00 at night as they were on a Sunday afternoon.

The itinerary was well-planned and wonderfully executed. Little was left to chance. The scholars invited to speak to us were excellent, and the city tours and museum visits were most helpful. We were treated as honored professionals every place we stayed.

Whenever people are thrown together, a group dynamic develops, and it was no different for the sixteen of us. We worked hard to invite all to participate in our activities. Ten or twelve of us often ate together in restaurants, and that provided us the opportunity to sample a wide range of foods. I was particular pleased that few cliques developed. It's neat to become part of a special group, and I know I continue to enjoy my telephone chats, exchange of photographs, and other contacts with those I was with in Brazil.

Finally, I return to the classroom this fall with an expanded perspective that now includes South America. I knew so little about Brazil, and learned so much during the program. My students will benefit from my Fulbright for years to come.

INDEPENDENT PROJECT/ BRAZILIAN CULTURE AND HISTORY

FULBRIGHT-HAYS SUMMER SEMINAR, 1993

by
Stephanie B. Kelly, Ed.D.

OBJECTIVES: To supplement course- GARP 0106; Introduction to Environmental Analysis with environmental impact assessment case study from Brazil

To incorporate environmental health case study for review in introductory textbook in Environmental Analysis

STRATEGIES: To present findings of research at environmental health conferences

To present slide shows about Brazilian culture to general public- high schools and private clubs

MATERIALS: Personal contacts with environmental health scientists, geography and environmental science professors and physicians in Brazil

Literature review and bibliographic search/ University of Brasilia

Data collected from research scientists and professors in Brazil

Slides to supplement research presentations

QUESTIONS: Relationships between water pollution and health, particularly in Santo Amaro, Bahia

Comparative analysis of environmental impact techniques of the U.S. with Brazil

EVALUATION: Continued monitoring of constitutional proposals submitted by Environmental Congress members in Brazil

ENVIRONMENTAL IMPACT ASSESSMENT: A COMPARATIVE ANALYSIS OF METHODOLOGIC TECHNIQUES IN THE UNITED STATES AND BRAZIL

by
Stephanie B. Kelly*

This paper summarizes the salient features of the environmental impact assessment techniques of the United States and Brazil, with emphasis on socio-economic implications in the study of environmental health. A case study from each country is discussed, with ramifications in health controls explained. Finally, the proposals for constitutional changes submitted for legislative approval in Brazil are critiqued.

INTRODUCTION

In the first section this paper gives an overview of significant environmental events in U.S. and Brazilian history, as these events relate to environmental laws. The structure and process of environmental review in both countries are compared in the second section. This section discusses the recent proposals that have been submitted to the Brazilian Congress for approval. The changes in Brazilian philosophy and law that will occur, if these environmental constitutional amendments are approved, are discussed.

The third section details two case studies of environmental pollution. The U.S. case study deals with a site suitability analysis for a solid waste facility in the town of North Adams, Massachusetts. The Brazilian case study deals with a metallurgy plant in Todos os Santos Bay in Bahia. The data collection and results of the case studies are described. The differences in process and methodologic techniques between the U.S. and Brazilian case studies are described.

*Dr. Stephanie Kelly holds a doctorate from the University of Massachusetts/ Amherst. Dr. Kelly is Associate Professor of Geography and Regional Planning at Westfield State College, Westfield, MA. Her recent research involves cancer incidence rate with geographic proximity to environmental hazard studies with Joseph P. Kelly, M.D.

The fourth section summarizes the findings of this study. Policy changes that could improve the efficiency of the Brazilian environmental impact assessment process are discussed. These changes could improve the global approach to solving world environmental pollution problems. Finally, the fifth section outlines several conclusions that can be drawn from this comparative study. Basically these conclusions focus on suggested constitutional changes in Brazilian environmental law.

I. HISTORICAL PERSPECTIVES OF ENVIRONMENTAL LAW IN THE U. . AND BRAZIL

The major environmental legislation to protect natural resources in the U.S. was introduced in the late 1960s. Up until this period in U.S. history, federal control of air and water quality was not strictly enforced. Standards for clean air and water had been established since the 1940s, but the monitoring and enforcement procedures were not strictly carried out at the national or state level. With the adoption of the Clean Water Act in 1968 and the Clean Air Act in 1969, standards for clean water and air were set forth.

In 1969 the National Environmental Policy Act (NEPA) was also approved by Congress. Under the auspices of the Environmental Protection Agency (EPA), NEPA details guidelines to protect water and air resources. The NEPA Act set out a policy whereby development projects should follow certain guidelines in order to avoid polluting the environment. The Council of Environmental Quality, made up of environmental policy and technical experts, was formed to establish environmental attributes criteria. It is from this national environmental policy act, as well as state acts, that environmental assessment procedures were first introduced (Jain,1977).

Environmental impact assessment, the process of identifying the environmental impacts a particular project may exert in a specific geographic area, was at first only required in the U.S. for federally funded projects. As environmental pollution increased, with the rapid urbanization and industrialization of the U.S., the focus of environmental planning became air and water quality protection standards for private and federal projects. Environmental planners began to be trained in methods to identify and mitigate environmental hazards.

In 1972 the First International Conference on the Human Environment was held in Stockholm. The purpose of this conference was to formulate a worldwide strategy for environmental administration. Throughout the late 1970s to the early 1980s, the concept of sustainable development which emphasizes the use of renewable, rather than non-renewable resources became the dominant force in environmental planning. Support for sustainable development increased with the publication of the report, Our Common Future, by the World Commission on the Environment and Development (WCED) in 1987 (Soares,1992). In this report sustainable development is referred to as a balance between humans and nature, or equilibrium of forces. In reference to development, the concept of sustainability means creating a built environment which is in consonance with nature, without any social impact that might put the environment at risk. The most recent world conference on the environment took place in Rio de Janeiro in 1992.

The history of environmental planning in Brazil runs a similar course to that of the U.S. In 1973, still under a military dictatorship, a Special Environmental Secretariat was appointed by the Brazilian government. The role of the Secretariat was described as an interpretor and enforcer of environmental laws in conformance with the new international rules. According to Acselrad (1992), the Secretariat amounted to nothing more than a bureaucratic agency set up to monitor financing of the emerging Brazilian development model.

The dimension of environmental impact assessment was not evident in the development process in Brazil from the late 1970s to the 1980s. In fact, Brazilian environmentalist union activists denounced the environmental degradation of the BR-364 roadbuilding project with World Bank funding. The environmental union protested other environmental disasters, including perpetrations against Indians and rubber tappers, and chemical industry pollutors.

After the demise of the military regime and the progress towards democratization in Brazil, the environmental union attempted to amend the Brazilian constitution in 1987. As the new constitution was being drawn up, strong environmental support was evident. Land reform legislation to affirm land tenure rights, particularly in regards to the Amazon, was discussed by the Constitutional Congress (Acselrad,1992). The problem of land tenure rights basically stemmed from the increase in deforestation and placer mining in the

Amazon. World recognition of the reclamation of lands in the Amazon intensified as the murders of Indians in the Amazon became public (Soares,1992).

In retaliation of this harmful press, the Brazilian military government created a program called "Nossa Natureza" (Our Nature) to appease international pressure. As the government continued to order deforestation to support the development model for Brazil, socio- economic environmental groups within Brazil mobilized to form a human rights movement. This movement, which basically has as its goal the protection and advancement of environmental rights for all classes of Brazilian society, is epitomized in IBASE (Instituto Brasileiro de Analises Sociasis e Economicas).

The primary environmental goals of IBASE are to promote environmental rights to ensure access to essential public goods, such as clean air and water to guarantee decent living standards. Specifically, IBASE works to protect and support socio- cultural groups such as rubber tappers, nut gatherers, fishermen and indigeneus peoples. The institute seeks to guarantee collective goods needed by these groups. IBASE also supports efforts to guarantee the public use of natural resources such as green spaces, waterways, headwaters, and ecosystems, which have been degraded by private development (Acselrad,1992).

IBASE maintains that the current Brazilian socio-environmental crisis is directly related to ecological degradation and social inequality. The basis of this premise, according to the institute, is the fact that capitalism in Brazil has encouraged land speculation and deforestation. The institute maintains that the government has adopted an environmentally harmful industrial standard and has marginalized population groups. It is to this end that institutes such as IBASE, and others including EMBRAPA (Empresa Brasileira De Pesquisa Agropecuaria), a biological research facility which works to promote conservation and biodiversity, are working in concert to produce environmental policies to protect and distribute environmental goods equally. The environmental union in Brazil supports the environmental model for natural resource protection that eminated from the United Nations Conference on the Environment and Development (UNCED,1992).

II. A COMPARISON OF U.S. AND BRAZILIAN ENVIRONMENTAL LAW

As stated previously, U.S. environmental law is based on state environmental policy acts which reflect federal environmental standards. The stringency of the environmental laws of any particular state are based on the overall criteria set forth in the state governmental structure. Several states, including California, Massachusetts and New York, have particularly rigid environmental standards incorporated into the development process of each respective state. For example, air quality emission standards are very strict in California, and the criteria for wetlands protection are very rigid in Massachusetts and New York. Some states, such as Florida and Hawaii, have state implementation planning acts, which require comprehensive plans for each municipality.

Brazil, on the other hand, has not had the mechanism to integrate environmental controls and research into state law until recently. Several Environmental Congress representatives are now working on incorporating environmental controls into Brazilian state law (Personal Contact, Fabio Feldmann,June,1993). The Environmental Congressmen are basing their legal right to establish environmental Brazilian law on a resolution passed in 1986. The historical and political implications of this resolution have formed the basis for much of the environmental legislation now being heard in the Brazilian Congress.

On 23 January, 1986, Article 2, Resolution 001 of the National Environmental Council was introduced under the auspices of the National Environmental Policy Statute no. 6938,1981. This resolution lists sixteen situations that require studies and reports on environmental taxes. Specifically stated, the Resolution requires Environmental Impact Studies and Environmental Impact Reports in order to obtain a license for "activities that change the environment" (Acselrad,1992). The stipulations of the resolution state that the Environmental Impact Report must be written in common, understandable language, and Public Hearings must be held to inform the public of environmental impacts.

After reviewing several Environmental Impact Reports, including The Universidade Federal Fluminense (UFF) Report on rubber tapping in the Amazon and the Empresa Agropecuaria Vale do Antimary Report on cattle-raising activities, my conclusions are that these reports lack technical details and methodological consistencies. In both cases, the conclusions of the E.I.R. are that the development projects would contribute to the economic vitality of the region. The benefits of economic activities outweighed the environmental impacts in each case.

When the Brazilian E.I.R.s are compared to a typical E.I.R. written in the U.S., several differences are evident. First, much more technical data concerning site suitability is required in a U.S. report. Specified procedures to secure necessary permits, and to mitigate any harmful impacts on the environment must be followed. Checklists to ensure site inspection by a certified engineer at each stage in the development process are also required. Second, the environmental areas that are covered in U.S. review are much more extensive than Brazilian review. For example, the Massachusetts Environmental Policy Act (M.E.P.A.) requires technical write-ups for site suitability analysis of soils, climatological conditions study, hydrogeologic assessment, and endangered species analysis. Finally, environmental review in the U.S. requires socio-economic and historic preservation considerations. Cost-benefit analysis to determine the economic versus the environmental costs are being required in more states to justify development projects. Depending on the state, investigative review of land use court case law generally shows more judicial decisions in favor of environmental protection (Platt, 1991).

In order to show how the environmental impact assessment process compares in the U.S. with the process in Brazil, specific case study review is followed in the next section. The key features of these case studies are the differences in scientific methods and environmental policy implications.

III. WASTE FACILITY SITE ASSESSMENT AND LANDFILL CLOSURE: A U.S. CASE STUDY

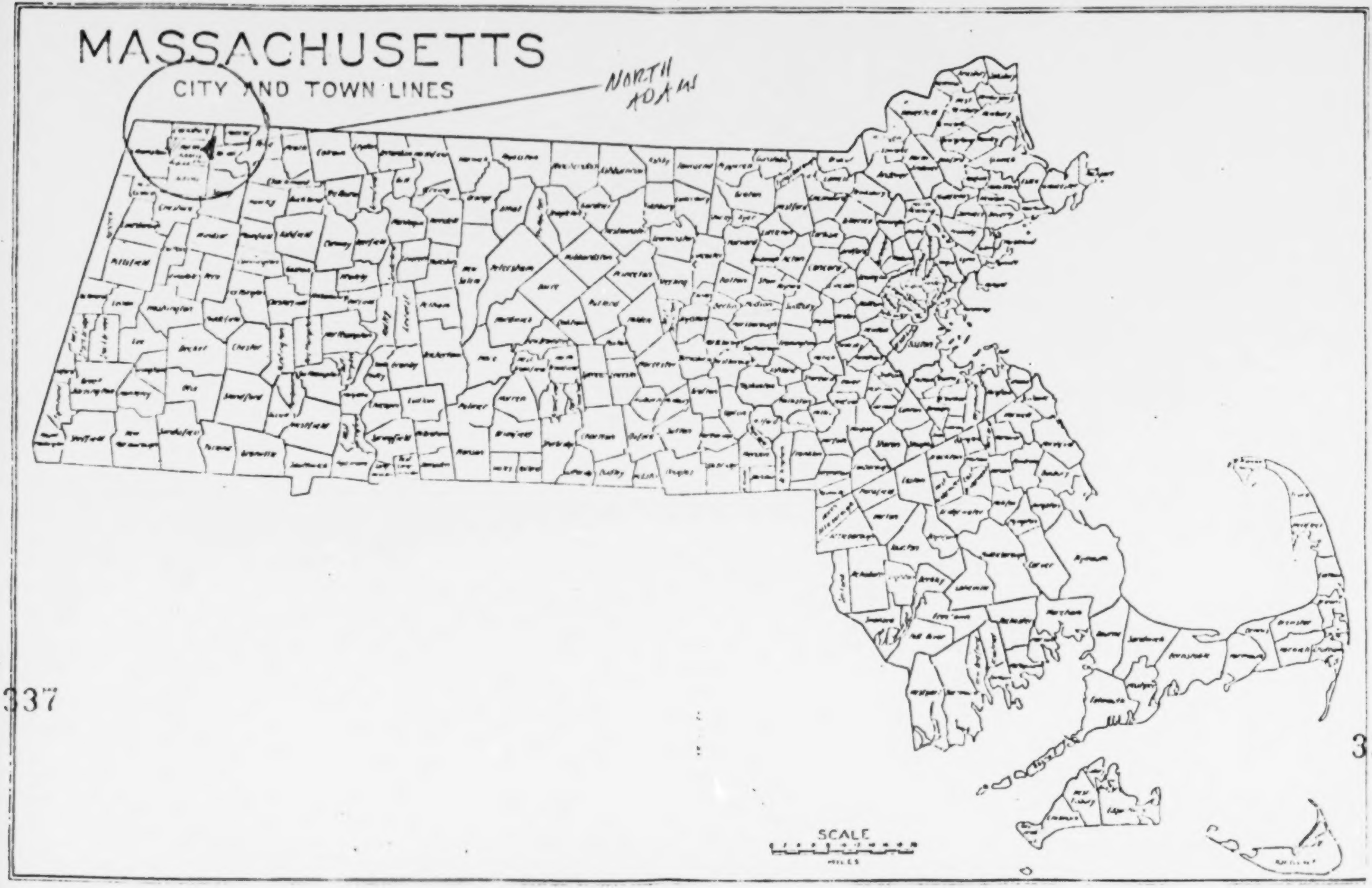
In the U.S. state environmental law can force environmental review of a site if environmental health contamination is suspected or proven. Each state has a particular Environmental Policy Act that sets criteria for environmental review. The following case study in western Massachusetts details how an environmental hazardous situation prompted an environmental review.

Based on cancer by type incidence rate data to proximity to a solid waste facility and sanitary landfill (Kelly, S.B., and Kelly, J.P.), a Department of Environmental Protection (D.E.P.) review was activated for an area surrounding a solid waste handling and processing facility in North Adams, MA. The methodologic issues involved in this study included overlaying cancer incidence rates over topographic maps indicating environmental hazards. The cancer data was collected from the Massachusetts State Tumor Registry. The data base was formatted by cancer type. Variables for each patient included age, gender, occupation, type and histology of cancer and smoking status.

The base map for this study was generated by the D.E.P./Massachusetts Geographic Information Systems (MASS/GIS) in Boston, MA. The G.I.S. map indicates: water supplies, Interim Wellhead Protection Areas(generated on a system by buffering wells); D.E.P. approved Zone IIs (D.E.P. Water Supply Protection Atlas); Landuse (Resource Mapping Project); Aquifers (Hydrologic Atlas); and C21E Sites (D.E.P. Bureau of Waste Site Cleanup Large Quantity Generators of Hazardous Waste- 100 Ton Emission Source).

The cancer data by type were superimposed onto the G.I.S. base map in order to determine "hot spots" of cancer. Hot spots are defined as areas of cancer within a one mile radius of a environmental hazardous site which surpass the general population average for a specified type of cancer. When hot spots were identified, a statistical program, (Statistical Package for Social Scientists, SPSS) was run to determine correlations between variables of cancer, demographic indicators and geographic proximity to the hazardous waste site.

The cancer incidence rate research in western Massachusetts prompted an environmental review under the Code of Massachusetts Regulations, 310 CMR, 19.00, The State Environmental Code Title V: Solid Waste Management Facility Operation. This code specifically covers criteria to identify and monitor the hazardous wastes generated by this facility. If the criteria to satisfy the environmental code are not met, the permit to operate the plant may be disapproved. The permit criteria detailed in the Stae Environmental Code are included in the genral environmental impact assessment which is filed with the State Massachusetts Environmental Policy Act (MEPA) Agency.


MASSACHUSETTS
CITY AND TOWN LINES
NORTH ADAMS
SCALE
MILES

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Methodologic Issues

Once the hot spots are determined for an area: for example, the North Adams waste facility site in this case; a pilot study to measure heavy metals and toxic levels in children within a mile of the plant are collected. Environmental health review standards to conduct toxic testing are set by MEPA. Toxicity blood levels of children near the plant are collected from clinical examination records mandated under a state program to improve the health of low income children (Brightside).

LEAD AND CADMIUM EPIDEMIOLOGICAL HEALTH IMPACTS: A BRAZILIAN CASE STUDY

Under a research grant from the German government, the Interdisciplinary Nucleus for the Environment and Instituto de Quimica (NIMA), conducted an epidemiological study on a group of children living near a lead smelter plant in the town of Santo Amaro da Purificacao, situated in the north of Todos os Santos Bay on the Subae River in Bahia, Brazil. Tania Tavares was the principal researcher for NIMA, which works in conjunction with the Federal University of Bahia in Salvador, Bahia. The following case review details the extent of the environmental health impacts of high levels of lead and cadmium.

Over a period of twenty four years, a 30,000 tons/year lead smelter operated in the vicinity of the 40,000 inhabitants of Santo Amaro. The cause of the emissions has been determined to be the ore used in the smeltering process. The ore that was used was the local galena which contains high levels of cadmium. Proper air pollution abatement standards were not met.

A total of 648 children aged 1-9 years, and of low socio-economic background, lived within 900 meters of this metallurgy plant. The child population which was racially mixed, showed general levels of malnourishment and parasitically infected hookworm levels. In 1980 a cross-section of this population was studied to measure the levels of cadmium, lead and zinc protoporphirin (ZPP). The results of this epidemiological study showed the highest levels of cadmium, lead and ZPP in the world for similar exposure. A repeat cross-sectional study in the child population aged 1-9 years was conducted in 1985. Due to monitoring corrections in plant operations, a significant reduction in the levels of the blood indicators was found. However, increased cases of Pb intoxification over general population standards were found.

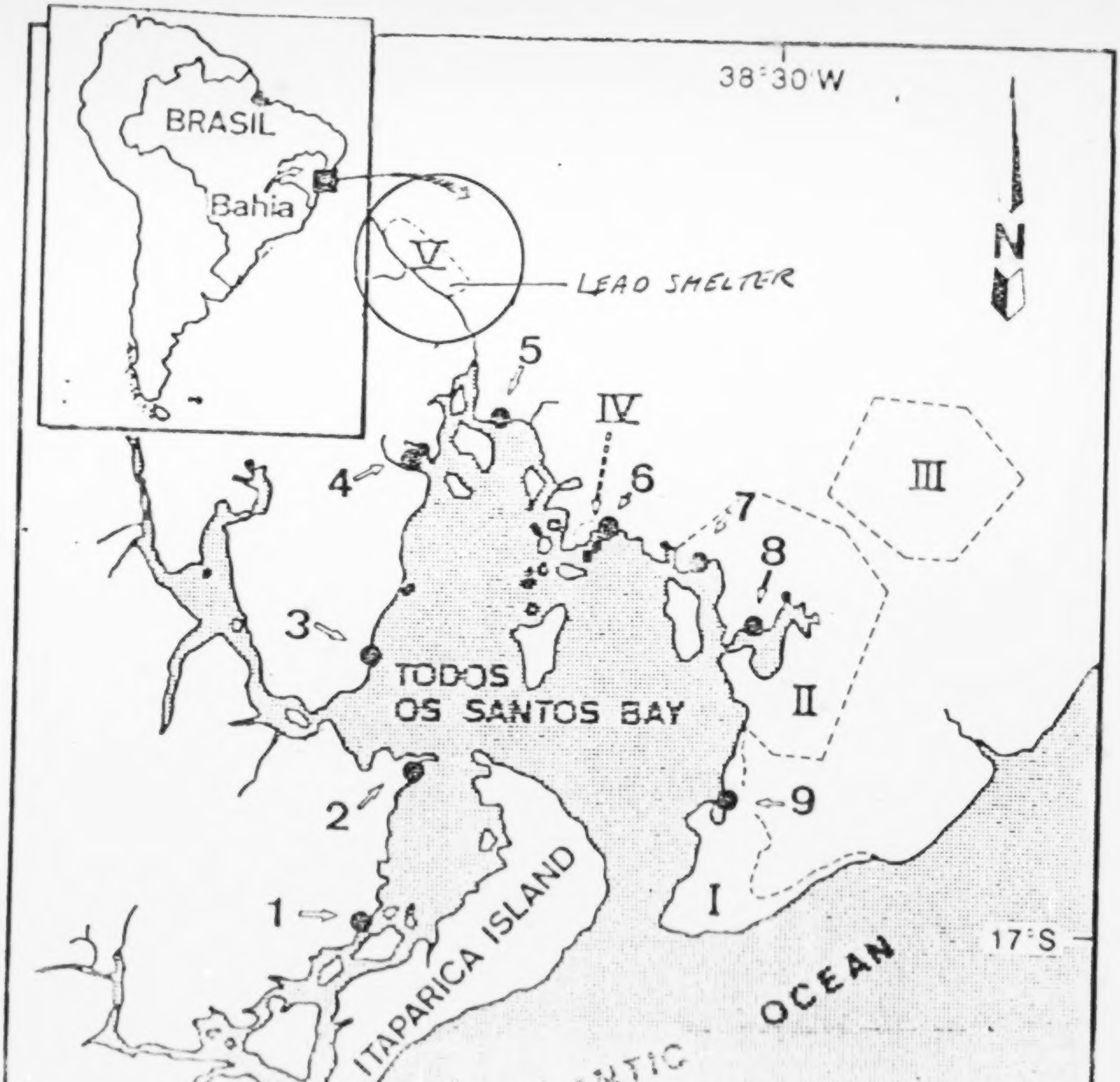
Methodologic Issues

The levels of Pb and Cd of the 648 children were measured by blood test and hair sample tests. Clinical examinations were made by medical doctors aimimng for the identification of symptons of lead and cadmium intoxification. The levels of the two metals as well as ZPP exceeded U.S./ E.P.A. standards for lead levels. Lead blood concentrations (PbB) of these children varied between 0.77-7.30 µmol/L, with average of 2.84 ± 1.2(Carvalho,FM,1984). This average corresponds to the measurement of a population in a metallurgy study conducted near Silver Valley, Idaho, U.S.(Landringan, PJ, et. al.,1989).

ZPP levels in the Santo Amaro study varied between 0.07 and 14.45 µmol/L, with geometric mean of 1.29 $\overset{\times}{\div}$ 2.36 (Carvalho,FM,1985). Approximately 4.7% of the children exhibited ZPP values higher than 4.81 µmol/L, which is the threshold limit for extremely elevated classification (Center for Disease Control, CDC, Atlanta, GA,1978). Cadmium blood concentrations (CdB) varied between 0.004 and 0.51 µmol/L, with geometric mean of 0.087 $\overset{\times}{\div}$ 2.5 (Carvalho,1986). A bibliographic medical search shows these levels exceed similar situations of environmental contamination (Baker T.,et.al.,1977;Zielhius,RL, et. al.,1979; and Roels, HA, et.al., 1978). The levels also surpassed noted levels in unsimilar situations, such as where contaminated food was the main source of metal contamination (Friberg L, et.al.,1974;Thomas JFA,1979).

Lead concentrations in hair (PhH) varied between 20-4933 ppm, with geometric mean of 3.13 $\overset{\times}{\div}$ 3.2 (Tavares TM, et.al.,1989;and Carvalho FM,et.al.,1989). The cadmium levels (CdH) varied between <1-36 ppm, with geometric mean of 4.1 $\overset{\times}{\div}$ 2.2 (Carvalho FM,et.al.,1989). These values exceed any corresponding levels in the literature for environmental exposure (Jenkins D,1979).

The analytical laboratory techniques followed in this study


BRASIL
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TODOS OS SANTOS BAY
ITAPARICA ISLAND
ATLANTIC OCEAN
17°S
0 10 20 30Km

Fig. 1. Sampling sites at the Todos os Santos Bay. I: Salvador City, II: industrial center (AIC); III: Camaçari petrochemical complex; IV: oil refinery; V: lead smelter, paper mills, alcohol distilleries.

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Table 1: Percentage of children exceeding the critical and tolerable limits of CDC, USA, for ZPP and PbB levels in the children population of Santo Amaro, 1980 and 1985

CDC limits	% of population exceeding limit			
	1980		1985	
	ZPP	PbB	ZPP	PbB
Tolerance[a]	38.4	75	7.2	26
Critical[b]	4.7	25	0.8	4

[a] ZPP - 2.11 to 4.79 µmol/L; PbB - 2.35 - 3.35 µmol/L

[b] ≥ 4.80 µmol/L; PbB ≥ 3.36 µmol/L

involved atomic absorption and intercalibration techniques in situ (Tavares TM,1989). Calibration curves were checked against U.S./EPA quality control samples. Some of the blood samples were intercalibrated with the Toxicology Laboratory of the London School of Hygiene and Tropical Medicine, England, for the PbB80 intercalibration. Biochemical iron deficiencies, anemia levels and the genetic disorder erythropoietic protoporphyria were the main clinical identifiers for lead problems.

Mitigation Measures Imposed On Industry

A technical report, Estudo dos Efeitos da Poluicao Ambiental Porchumbo E Cadmio Em Uma Populacao Infantil, based on the elevated lead and ZPP levels was submitted to local authorities for review (Carvalho FM, and Tavares TM, 1980). The summary of the recommendations to mitigate the lead emissions included: 1) Remove the population living within 500 meters from the smelter to other localities; 2) Cover medical costs of affected children; 3) Construct a 90 meter tall stack to collect atmospheric emissions (based on environmental institutions of Brazil standards); 4) Install an efficient system of filtration for all sources of particulate matter of the smelter process; 5) Discontinue the distribution of smelter dross and used filters (up until this study, the company donated contaminated filters to the area population which used the filters for rugs, blankets, etc.); 6) Provide work clothes to all employees of the smelter (Tavares TM, 1985).

The industry met all the required mitigation measures, except the relocation of all the population within 500 meters. Scientists involved in the study suspect the industry carried out the mitigation measures, because future grant monies depended on their good faith to clean-up the site. The radius designated to relocate people was reduced to 300 meters. Following this pattern forced the industry to acquire 53,441 m^2. These mitigation measures cost the industry US$163,365, plus a 50% reduction in production during two years (Tavares TM,1985). Periodic inspections have been conducted since this study under the title Relatorio de Inspecao #04/86,CRA-SEPLANTEC (Aguiar J,1986).

IV. FINDINGS: RAMIFICATIONS FOR HEALTH CONTROLS

The mitigations recommended by NIMA to clean-up the environmental hazardous situation created by the metallurgy plant in Santo Amaro, Bahia, Brazil, were proposed in a technical report by a university research team. In the U.S. these mitigating measures would have been required through the NEPA process. As was the case in North Adams, Massachusetts, the solid waste facility plant development prompted a MEPA review. Through this environmental review, the environmental health of the population surrounding the plant would be protected.

The problem is, of course, the recession in the U.S. has caused cutbacks in superfund monies to clean-up environmental hazard areas. But, the point is the environmental law statutes to protect natural resources are legally integrated within U.S. law. In the case of Brazil, environmental law is not in place. The efforts that have been cited through a literature review, indicate that the university research and interdisciplinary project teams made up of public health scientists, physicians and environmental science professors are the two groups working in epidemiologic studies and health control programs. Environmental law has not, until recently, been proposed at the federal level. Considering the extensive health related problems from the severe levels of air and water pollution, particularly in the major river systems, such as the Tiete River n Sao Paulo, the Subae River near Sao Paulo, Todos os Santos Bay in Bahia, and the Sepetiba Bay in Rio de Janeiro, a national framework for envifonmental law needs to be established.

V. CONCLUSIONS: CONSTITUTIONAL CHANGES FOR BRAZILIAN ENVIRONMENTAL LAW

With the current international focus on global environmental problems, it is an opportune time for Brazil to institute environmental changes. The Congressional hearings to adopt amendments for a new constitution, which are currently being held in Brazil, offer an effective forum for environmental law review. It is for this reason that members of Congress, such as Fabio Feldmann, the Environmental Congressman from Sao Paulo, have recently made great progress in getting their proposals for environmental law heard and debated. After reviewing Feldmann's legislative bills currently being debated for approval, the following conclusions were drawn (Feldmann, Personal Contact, June,1993).

The environmental legislation proposed by Feldmann concentrates on establishing a rigid structure of air and water quality controls at the state level in Brazil. Feldmann is patterning his environmental laws after the Clean Air Act of 1968 and the Clean Water Act of 1969 in the U.S. The EPA regulations for environmental impact review, which set implementation plan review for the states in the U.S., are sound environmental criteria to follow. The models for environmental control in the U.S. are intregrated within the state agency review process, which provides for specified state application. State agency review is most effective, because each state has specific geographic and ecologic features that need particular review stipulations. In this way, topographic and climatologic conditions are incorporated in the site suitability analysis process. State controls also take into consideration specific demographic and socio-economic statistics. In the case of Brazil, with its economy emerging and its urban population exploding, it is especially important to weigh cost-benefits of development versus environmental protection measures.

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THE SOCIAL ASPECT OF VENDING IN BRAZIL

BY Sunil Kukreja

OBJECTIVE

This project represents a preliminary introduction to the social organization of street vendors and hawkers in Brazil. Observations noted here are based on a visit in 1993 to various regions and cities in Brazil. These comments are designed to provide the reader with some general comprehension of vending and hawking which is a common feature of Brazilian economy and society. These observations are by no means exhaustive. Instead, they seek to provide some reflection on the social nature of this phenomenon.

INTRODUCTION

Street vendors throughout the developing countries have been widely researched. There is a substantial and elaborate body of research that has examined origins, internal distribution networks, employment, and spatial distribution of street vendors and hawkers. The observations here depart somewhat from these other issues relating to street vendors and instead, focuses on the social organization and relational dimension of street vendors in Brazil. But first, a brief discussion of some variations and types of street vending as it reflects on the social organization of this marketing and economic activity.

VENDING IN BRAZIL

McGee and Ho (1978) have presented a good description of the basic retail structure in cities throughout Asia

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which I believe also applies to Brazil. The following summary is based on their analysis. According to them, this structure consists of four components. The department store/supermarket retailing system in urban areas which offers a wide array of goods is the first. Then, there are the retail stores that range from the specialized to the general stores. The third component of the retailing structure they present reflects those who sell from "rented spaces in enclosed and roofed public market areas" (p. 118). The fourth component reflects those vendors operating from the streets (public areas).

Retailing in the more urbanized areas of Brazil includes all of these components of the retailing structure mentioned. Of particular interest in this discussion are those vendors that operate in public areas, are largely unregulated, and highly mobile. As in many Asian cities, the vendors in Brazilian cities often occupy space allocated for other purposes. McGee and Ho (1978) also note that there are three basic types of mobile vendors: itinerant hawkers, semi-itinerant hawkers and the location-specific mobile hawkers. Of these three, the semi-itinerant and the location-specific mobile hawkers appear to be most common in Brazil.

The main features of the semi-itinerant vendors are that their location/station is likely to change through the day according to the customer traffic at a particular location. To facilitate this movement, these vendors

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typically operate push carts and sell a variety of goods but they are especially food vendors. In Brazil, the public locations where such vendors are most visible include playgrounds, parks, bus terminals and squares. Another popular location is in the immediate vicinity of public markets. The waterfront public market in Manaus is a vivid example where many semi-itinerant vendors (among others) conduct business in the vicinity of a public market. As the morning market activity and traffic dwindles, the number of semi-itinerant vendors also decreases - moving along to other locations with more potential clientele.

As the label implies, the location-specific mobile vendors operate from the same location each day and conduct their activity from that location for the duration of the work day often without much deviation from the space they occupied the previous day. Location-specific mobile vendors are extremely common in Brazil and operate in public areas (e.g., sidewalks, bus terminals, in the immediate vicinity of a public market) in isolation or in close proximity with other location-specific mobile vendors.

The range of goods sold by these vendors is limited only by one's imagination. There is also considerable diversity in the physical set-up of their stand for display of the goods. Some may display their goods on mobile carts, others on cardboard boxes or crates used to pack and move the merchandise, and yet others may be just holding items of clothing over their arms or shoulders standing on a sidewalk

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or streetcorner trying to make a sale. On one occasion, I encountered a young man in his early twenties stationed on a busy and crowded sidewalk in Salvador, in close proximity of other vendors, selling women cosmetics from a wheelbarrow.

THE SOCIAL DIMENSION

Like the physical organization of vending in Brazil, the social dimension of this phenomenon is also characterized by considerable variation. One of the most striking image of vending is the extent to which one encounters children as principal operators of vending carts. By principal operators, I mean they are not accompanied or assisted by an adult who may be "in charge" of and overlooking the child's performance. This phenomenon is quite prevalent throughout the urban centers of Brazil. It is, however, not unusual to see two or more children selling goods together or in close collaboration with one another.

Children engage in both semi-itinerant and location-specific mobile vending. While the presence of children as vendors is most visible during the day time, it is not unusual to find them selling goods (often clothing items) or food in public places or other opportune locations (such as beach fronts) late into the night. Not surprisingly, the item or food sold by these children is usually relatively portable; enabling these children to physically move the goods when necessary.

Vending also appears to be very much a familial enterprise. This social aspect of vending in Brazil (i.e., the relationship between the family and vending as an enterprise) is perhaps the most crucial and least understood. There are a number of intriguing concerns that arise from reflecting upon the links and influences each sphere may be having upon the other in Brazil. While these remain beyond the scope of this discussion, it is worth noting that many of the vending businesses one encounters on the street in a Brazilian city tend to be family operated. It is quite common to find two or more family members operating a stand or cart. In order to better grasp some of the social significance of vending in Brazil, we need to better understand the role of family members in such an enterprise.

In my observations, I noticed numerous instances where parent(s) and child(ren) were both attending a cart or stand. In situations where only the child was present, it was interesting to note that they tended to be males. Rarely would one notice a female child as the principal operator. It was not uncommon, however, to notice an elder female along with a female child operating a stand together. While it is obviously premature to draw any definitive conclusions from this regarding the sexual division of labor and vending in Brazil, it provides an interesting line of inquiry for further understanding the dynamics of this activity.

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JUST PICTURE BRAZIL

by
John D. Nielson
Ricks College

My research project for the 1993 Fulbright Seminars Abroad Program was basically to take pictures(slides and a video) and gather facts from which to organize a presentation on Brazil for my geography classes. I teach a course called "Geography and World Affairs," and Brazil could only be a small part, one case study, in that course. To guide me in what pictures to take and what facts to gather, I used a formula called the "Geographic Equation."

The Geographic Equation:

People + Culture + Technology + Location and + Issues and =
Physical Earth Environment Connectivity Problems

A Distinctive Place (in this case, Brazil)

Basic Facts Gathered and Pictures Taken:

People: 153 million(1991) Half the people and half the area of South America (Area = 3.2 million square miles)
Density = 47/sq. mi. (U.S. = 70)
Growth rate = 1.9% per year Doubling time = 36 yrs.
Distribution: 90% live within 400 miles of east coast
75% urban, a dozen cities over [illegible] million
Ethnic groups: Indians, Africans, Portuguese, other Europeans, Japanese. While all of these groups can be seen in their purity, the typical Brazilian is some mixture of these groups.
According to Jorge Amado, renowned Brazilian author, "The major contribution of Brazil to world civilization is miscegenation, or mixing of the races."

Pictures taken: Many pictures of people throughout the country showing races, racial mixing, faces, urban centers of Brasilia, Manaus, Salvador, Recife, Sao Paulo, Ouro Preto, Rio de Janeiro.

Culture: Brazilian culture is a mixture of its Portuguese, African, and American Indian roots, blended and adapted to a tropical/subtropical environment. It is characterized by the Portuguese language (Brazilian variety), the Catholic Religion, and a relaxed, easy-going, tropical lifestyle.

Clothing is casual, although businessmen in the cities will dress more formally in suits and ties. It ranges from slacks and short-sleeved shirts, to shorts, to bikinis on the beaches. The poorest are in rags.

Foods include tropical fruits and juices, breads and rolls, beef and chicken cooked in olive oil, stews, beans and rice, fried and broiled fish and other seafood. Manioc flour and a Manioc paste(though tasteless)is usually available. It is not particularly hot or spicy.

A political culture of corruption in government. Nearly everyone is disillusioned with government and expect nothing but scandal and corruption from it. Those in power help their friends. Leaves little prospect for dramatic social change soon.

Pictures taken: Pictures of street signs in Portuguese, many Catholic churches, government buildings, clothing styles including bikinis on the beaches, foods, markets(meat, fish, fruit).

Technology and Economic Development:

GNP/Capita = $2,550 making it the 9th largest economy in the world

Sometimes referred to as a transitional or "takeoff" economy. No longer part of the third world but not part of the fully developed core economies either. In the terminology of Core and Periphery it is classified as "Semi-periphery." Has been called "Belindia," half Belgium and half India.

.Economic problems:

High inflation rate(1990 = 1,795%)
U.S. exchange rate went from 56,000 Cruzeiros/dollar to 70,000/dollar in month of July, 1993.
Huge foreign debt($120 Billion in 1991)
Huge contrast between rich and poor
32 million have nothing(the miserables)
70% of Recife's people make less than $100/month
80% of land owned by 5% of people
Millions of abandoned children
Social spending among world's lowest
The economy enriches a small elite of Brazilians, many multi-national corporations, and foreign creditors

Pictures taken: New cars made in Brazil, modern highways, mines, airports, rich homes, well-dressed people, poor people, favelas(slums) located adjacent to expensive condominiums.

Physical Earth Environment: A huge country, only slightly smaller than the U.S. Located entirely within the tropics except for the small southern panhandle.

Climates: Tropical Rainforest, Savanna, and Humid subtropical climates predominate.

Crops: Sugar cane, rubber, coffee, cacao, tropical fruits, soy beans. Livestock: principally cattle

Drainage: dominated by the huge Amazon River and its tributaries.

Landforms: Brazilian Highlands in southeast, Amazon Basin in north.

Natural Resources: iron, bauxite, manganese, tin, gold, diamonds, other gem stones, copper, oil, hardwoods, bio-diversity of rainforest.

Pictures Taken: Tropical Rainforest, Savannas, Solimoes, Rio Negro, Amazon River, hills and mountains near Ouro Preto and Rio de Janeiro, tropical fruits, sugar cane fields and factory, bauxite on train, Zebu cattle, gems.

Comment: Brazilians tend to resent outsiders telling them to preserve and protect the rainforest. They emphasize the huge extent of remaining forest, their efforts at both development and conservation, and the decreased destruction now compared to previous years. Outsiders always emphasize the rapid pace of destruction of the forest. It is difficult for the layman to tell exactly what the current state of rainforest destruction may be. The rate is probably more than the Brazilian government says and less than the frightening figures of some environmentalists.

Location and Connectivity:

Location: Mostly in southern hemisphere and mostly in the tropics. Eastern edge of South American continent with a long coastline and many ports and harbors. Closest to Africa, North America, and Europe. The equator runs through the northern part. Has common boundaries with all other South American countries except Chile and Ecuador.

Connectivity: This refers to communication, transportation, trade, and other links both within Brazil and between Brazil and other countries.

Internal: Brazil's major cities are quite will linked by telephone, radio, television, newspapers, and air transport. Highways are good in the south but less available and less well maintained elsewhere. Railroads are inadequate. Public transport in the cities is excellent with many large and new busses and efficient metro systems in both Sao Paulo and Rio de Janeiro.

External: Imports(1990)= $20 Billion
Exports(1990)= $31 Billion

Tourism: $1.5 Billion spent by foreigners in Brazil and a similar amount spent by Brazilians abroad.

Numerous foreign companies present in Brazil such as: Ford, Chevrolet, VW, Honda, Isuzu, McDonald's, Pizza Hut, Arby's, KFC, Kodak, IBM.

*** One criticism of 1993 Fulbright program in Brazil: Not enough effort was made to take us to sites of economic activity. There were no visits to factories(except sugar which was idle in the off-season), industry, business. Anything we got on this aspect of Brazil, we got on our own.

Pictures Taken: Airports, planes(Varig), busses, one railroad, highways, different makes of cars, fast food places, ports, ships, shipping containers at port of Manaus.

Issues and Problems: These all grew naturally out of the conditions described above. Major issues are:

1. Rapid population growth among poorest people.
2. High unemployment and underemployment rates.
3. High inflation rate.
4. Rapid urbanization leading to favelas and urban blight.
5. Huge contrast between rich and poor.
6. Rampant corruption in government.
7. Few social programs to benefit the poor.
8. Little prospect for dramatic change anytime soon.
9. Brazil's great potential may never be achieved. As stated by Charles de Gaulle: Brazil is the country of the future--and always will be!
10. Preserving the bio-diversity of Brazil's rainforest and balancing that with development and settlement of the interior.

Conclusion: Brazil is a large and beautiful country with many natural resources. The people are mostly warm, friendly, and affectionate with family and friends. But it is also a country with large political, social, and economic problems. The millions of poor people represent a large undeveloped resource. Brazil may make further impressive strides in economic productivity and trade. But it will never be a great country as long as the vast majority of its people are excluded from economic and social development.

Contemporary Brazil Through Slides

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Introduction

The purpose of this project is to give students a better geographic understanding of modern Brazil using audiovisual materials (slides) taken from the 1993 Fulbright Hays Seminar Abroad Program in Brazil. The project is divided into six different audiovisual slide presentations each approximately 30 minutes in length. Each of these presentations are based on different regional areas of Brazil and include the major geographic issues for the area including culture, religion, politics, economic factors and physical characteristics just to name a few. It is hoped that the presentation of the slides will help contribute to the learning experience and to eliminate many cognitive misconceptions which many students have about Brazil. Discussion questions could be created from the slides to help promote critical thinking. Students can also learn more of the material easier through observation and intuitive discussion more than through a straight textbook. In the near future, it is hoped that these slides will be transferred over to CD-ROM with a narrative included which can be obtained by anyone who has the technology, but at present, these slides are available as is and can be used by anyone teaching a Geography unit on Brazil.

Target Audience

This project is recommended for two uses: 1) College level audiences in either World Regional Geography or Cultural Geography or a course in Third World Development; and 2) The slide presentation can also be used as a community service project for many organizations in the presenter's service area. The slides are made with the idea of no prerequisites in mind and any group should be able to understand the material. However, for the captions on the slides given in this paper, it is assumed that the individual using the slides has a prior knowledge of the Geography of Brazil because the captions are rather short in explanation (purposely or this paper would have to be 100 pages in length). Useful resources are given at the end of this paper which can help the presenter in gaining the information needed to give a good lecture. The main focus of the project, however, is for introductory courses in Geography and can be flexible enough to be used with any textbook with a chapter on Brazil or South America generally.

Source of the Visual Material

The source of the visual material is approximately 450 35mm slides which were taken during the 1993 Fulbright Fellowship in Brazil. The slides have been cataloged into six different regional categories. As mentioned earlier, this material will eventually be transferred to CD-ROM in which each slide presentation will be taped and can be installed on computers with the CD-ROM technology. Once this transfer is made, students will be able to see the slides at their own pace and time by simply pulling up the program on the computer. This information can also be made availablo to other colleges wishing to purchase the material and transferring the program onto the computer.

Content of the Project

The program consist of audiovisual slide presentations, a total of six, each having approximately 15-30 slides per presentation. Each slide presentation should last about 30 minutes and discussion questions can be used for another 20-30 minutes making each presentation last roughly one class period. When the slides are eventually transferred to CD-ROM, discussion questions will be incorporated into the program making each slide presentation roughly 50 minutes in length.

The different programs with captions are as follows:

Slide Program 1 - Central Brazil - Brasilia and Surrounding Areas

The purpose of this program is to introduce the Federal District of Brazil from a physical, cultural and political perspective. A general overview of the capital city, its surrounding satellite towns and the general physical landscape of the land is introduced. The presentation consists of the following slides.

1. The interior of Brazil is basically a tropical savannah climate with only a sporadic amount of trees due to the lack of rainfall during the dry season. This photograph shows the general vegetation seen in this region with a man-made green lawn in the foreground to show a compare and contrast. The development of this area has been sporadic because of the harsh climate conditions and has hindered growth into other sections of the interior of Brazil.

2. One of the man-made movements into the interior which has been successful is Brasilia, the capital. In this photograph, the man-made lake surrounding the southern end of the city can be seen with the Teatro Nacional in the foreground. Most of this area is artificial in the sense of the lakes and much of the scenery trees and lawns.

3. Brasilia is the capital. In this photograph is the Palacio do Congresso, the home of the Brazilian congress. Near this is also the President's Office and the Justice Department. Most of the high level government functions are within a few blocks from one another in the south central part of the town. When looking at Brasilia from the air, it literally is shaped like an airplane with the Palacio do Congresso located in the cockpit. Most of the other government building are located further north, but only within a few miles. The striking architecture and city structure are the focus of four men; 1) President Kubitschek who moved the city to the interior; 2) Lucio Costa, an urban planner 3) Oscar Niemeyer, an architect and 4) Burle Marx, a landscape architect. These individuals tried to create a beautiful and practical city which can be marveled around the world. In 1987, Brasilia was added to the UNESCO list of world heritage sites as being considered one of the most modern examples of architecture and urban planning. This photograph shows one of Niemeyer's work.

4. The government buildings are designed to follow one right after another geographically in a very similar pattern to that which is found in socialist countries. The planners tried to keep certain areas set aside for similar functions, so most of the government buildings are found in the same zone.

5. This photograph is of the Setor Militar Urbano (Military Zone). Notice the Niemeyer architecture.

6. Same as 5.

7. Most of the Embassies are located near each other on either side of the Palacio do Congresso. This photograph is of the American Embassy.

8. JK Memorial. This memorial was built in memory of President Kubitschek for his vision of Brasilia and moving the capital into the interior. Inside there are many exhibits showing the construction of the city and the city's eventual opening in 1960.

9. During the planning of the city, the main transportation mode considered was the automobile. Distances between many buildings are great and very few people walk. Only now is a subway system being installed because of the enormous distances. This photograph shows the idea of how far distances are between different functions.

10. In the design of the city which resembles an airplane in appearance, out on the wings are block after block of housing apartment buildings within individual block units known as Quadras, as shown in this photograph. The blocks are devised where everything within each Quadras are apartment buildings several stories in size. Most of the middle class in Brasilia live in these. Notice the building is located one story above the ground to help in ventilation. Mile after mile of these apartment buildings can be seen within the city.

11. In between each Quadra where the major streets run is where the business section is located. This makes it easy for the people to get from the residences to restaurants, shops, etc. These establishments always exist between each quadra although some intersections have more businesses than others. This photograph shows one such business area in between a quadra.

12. In the center of town in between the two wings of the airplane design is the hotel sector, as seen in this photograph. All hotels are located here which is convenient because of its close proximity to the government buildings.

13. Several parks, lakes and other recreational functions were also originally planned into the city, as can be seen in this photograph.

14. There are two major malls located in Brasilia, also strategically located near the center along Hotel Row. This particular photograph is the larger mall, the Conjunto National, lit up at night.

15. This is the Catedral Metopolitana, one of the more famous landmarks of Brasilia. Notice the 165 curved columns with the four Evangelists in front of the Cathedral.

16. This photograph is inside the Cathedral.

17. The dominant religion in this region, as well as all of Brazil is Roman Catholic. In many areas, some of the most impressive sites can be Cathedrals and Churches. This photograph is inside the Santuario Dom Bosco, a Shrine located near the Hotel Sector.

18. Still to this day, Brasilia continues to grow and new projects are being created beyond the original pilot plan (the part which is shaped like an airplane originally approved for the 1960 opening), as can be seen in this photograph.

19. Outside the original pilot plan, different types of residential housing can be seen beyond apartment buildings. In the more affluent areas, the housing resembles the same economic type as one would find in industrialized nations as can be seen in this photograph. There are many in Brasilia who live in these type of housing. Notice the fence around the house which is used to keep people out, especially the poor who are found nearby.

20. One must remember that even in this modern planned city, Brazil is still a third world country. In this photograph, once can see the contrast from rich and poor in transportation.

21. Brasilia has a very large poor population, many who came to originally build the city; many more who came later for economic purposes. By design, there is no area for the poor to live, so many of them have created favelas (slums) in the periphery of the city. This photograph shows one of these favela Satellite towns. The income level of these towns differ from area to area with some being middle class to others being extremely poor.

22. Same as 21

23. Same as 21 and 22.

Slide Program Two - North Brazil - The Amazon Rainforest

The Purpose of this program is to promote the economic and cultural characteristics of the Amazon region around Manaus. Emphasis is placed on economic development, transportation and trade on the region as a whole and Manaus in particular.

1. The Amazon Rainforest, the largest tract of rainforest in the world, encompasses the northern end of Brazil. The Amazon Basin is the worlds largest also in terms of volume of water with the Amazon river itself having a flow 12 times the size of the Mississippi. The rivers are huge in size and relatively uninhabited. Only recently has the population been increasing into the area as people have started to exploit the land. With very few roads, the major way into the region is by river. In this photograph, this is where the Amazon River (in the background) and its largest tributary the Rio Negro (in the foreground) come together. Notice the size the rivers.

2. The waters of the Amazon are of a brown color while the Rio Negro is almost black. This is caused by the soil and vegetation found further upstream in each respective river. When the waters meet, one can see this distinction, as seen in this photograph.

3. Most of the people who live in the rainforest live along the river. Since the height of the river can fluctuate several feet during the year, most houses are built on floating docks so the house can increase or decrease in elevation with the height of the water.

4. The vegetation in the rainforest is extremely heavy, as can be seen in this photograph. One of the reasons why settlement has been slow has been because of the lack of penetration that man has made into this rainforest due to the thickness of the vegetation.

5. There are very few roads so most people must use boats to get around. The more affluent will have larger boats, but most individuals use local made canoes, as this man along a tributary of the Amazon does in this photograph.

6. For many people using motorized boats, gas stations can be found literally in the water, especially near the two major cities of Manaus and Belem. In this photograph, one such gas station can be seen.

7. Most of the people away from the cities live in a more simple lifestyle than found in other parts of Brazil. For the houses which are not on floating docks, they are raised above the ground to 1) help ventilation and 2) to help in case the does raise at high levels.

8. Some peasant farmers still harvest rubber as seen in this photograph, but they do not make the kind of money which was made during the rubber boom era 100 years ago. The method for farming rubber is the same as was used centuries ago by tapping the tree and let the sap drip out. Notice the technique being applied in this photograph.

9. Other farming practices include cattle and sheep raising, growing of certain vegetables and other crops. During the times of high water, there may be a shortage of land for cattle to graze, so many of them have to be put up in a pen in the only land available above the water. Notice the house to the right is on a floating dock but the cattle are forced to the only high ground.

10. There are many animals found in the rainforest which are starting to be exploited and removed from their natural habitat due to human growth in the area and also because of a market for some of these animals. For example, some of these animals are exploited to be sent to other countries, such as tropical fish to North America for the use as pets. Here in this photograph, an anaconda is being used to show tourists animal life. At night, the snake is kept locked up in a box.

11. Same as 10, but this is the exploitation of a sloth.

12. In the state of Amazonas, about 75% of the population live in urban areas, predominantly Manaus. Manaus started as a major city during the rubber boom era but grew to its present size of about one million only after it was declared a free port by the Brazilian government hoping that would help create a population and economic boom in the Amazon. The city has grown dramatically since then as being a major port city and retail outlet. This photograph shows downtown Manaus along the Rio Negro.

13. Manaus lies about 6 miles upstream on the Rio Negro from where the Rio Negro and Amazon meets. From this photograph, one can see the port of Manaus and the size of the Rio Negro itself.

14. From this photograph, one can see that many people in Manaus still live near the river, but the city has grown several miles beyond where this point into the interior.

15. Manaus is a busy port and retail city, as can be seen from this photograph.

16. Many people come from miles around to get their supply of goods before going back out into the jungle. Here in this photograph, one can see the general open meat market. Many people have to buy meat on a daily basis due to lack of funds for refrigeration units.

17. Many people sell agriculture on the streets to earn a living. Block after block of street vendors can be seen near the docks. Fresh supply of fish and agricultural goods are brought in every day to be sold on the streets by these vendors.

18. There are areas on Manaus which have favelas (slums). Sewage facilities and other basic necessities are lacking in these areas, as seen in this photograph. Many people move to these areas from the more rural areas seeking employment opportunities. Some get permanent work, but most do not and are forced to live in these conditions. Overall, the slum sections are Manaus are not as elaborate as found in the Northeast or around Sao Paulo and Rio.

19. Other beautiful buildings and exhibits left over from the wealth of the rubber boom can also be seen in Manaus. Examples include the famous Manaus Opera House, seen here from the outside, and;

20. Here, the Opera House seen from the inside. Many of these buildings have been restored to help tourism and other related industries to remind people of what it was like in Manaus during the rubber boom era.

Slide Program 3 - The Northeast

The purpose of this slide presentation is to introduce the Northeast section of Brazil emphasizing economic conditions and social characteristics including sports, beach scenes and the African influence. The two cities of Salvador and Recife are emphasized although there are a few photographs of rural life and agricultural production.

1. One of the oldest and most historical cities in the northeast is Salvador with its rich African heritage. The African heritage is from the slaves which were originally brought in for the sugar cane industry and other agricultural goods. After slavery ended, the city continued to keep its African heritage and today has one the largest black population in all of Brazil. This photograph is of the Morro do Cristo, located on the edge of the city along the beach.

2. One of the cultural characteristics of the population in the Capoeria. It is an African martial art developed by slaves to originally fight their oppressors. It was declared illegal for the longest time, so in an attempt to disguise Capoeria from the authorities, it developed into a dance. Capoeria is a fight, a game and a dance. It has become very popular in Brazil, especially in the northeast around Salvador. In this photograph, part of the Capoeria is being performed.

3. The traditional dress of Salvador and its African influence can be seen in this photograph.

4. In central Salvador, open markets selling artifacts stipulating the culture can be found extensively. Notice the African style dress in the photograph.

5. Many of the old 18th and 19th century architectural building have been renovated and are still in use. Old cobblestone walkways and streets can still be found in the older parts of the city as seen in this photograph.

6. Salvador's main function is its port facilities over the bay which is found on the east side of the city. Most of the goods exported out of this area are still agricultural goods. Salvador is one of the northeast's largest port city.

7. The city of Salvador itself is extremely hilly and is hard to get from one area to another by walking. This photograph shows the Larceda Elevator, which takes people from the lower city to the upper city in 15 seconds. Over 50,000 passengers use this elevator every day. The lower city has the port and many of the commercial structures while the upper city has residential areas and much of the older city.

8. Salvador wouldn't be complete without its beach. Miles and miles of rocky beaches can be found for population the population. Notice the racial makeup in this photo where the black population dominates.

9. People in Salvador as well as all of Brazil take their sports very seriously. On the beach, volleyball is one of the biggest pastimes.

10. For spectator sports, soccer is the national pastime. This photograph is the local soccer stadium in Salvador which can marvel any good size stadium in the United States.

11. Soccer is played almost everywhere, even on courts made for something else besides soccer like a basketball court, as seen in this photograph.

12. Brazil has gone through political problems lately with the ouster and impeachment of Collor, their first elected president in many years. Graffiti can be seen all through Brazil showing the disappointment of the people about the corruption which exists. This particular photograph is in Salvador.

13. The northeast of Brazil is one of the poorest areas of Brazil and all of the world. People live in substandard conditions and many of them in favelas. In this photograph, one can see the conditions of some of the people in the older city and the lack of good housing.

14. Many people do not own automobiles and are forced to used other forms of transportation to get their goods around even in the city. In this photograph, this man uses a mule to collect trash near the beach in Salvador.

15. Some of the pack animals can be in bad shape, such as this mule found in a residential neighborhood in Salvador.

16. In the outskirts of Salvador, many people live in the favelas. In this photograph, the favelas can be seen in the foreground with the central city of Salvador in the background.

17. Same as 16. Notice the favela goes right up to the edge of the bay and their sewage is forced into the water. Over 70% of the population in some areas of the northeast live in these type of conditions.

18. Another major city of the northeast is Recife. In this photograph, central Recife can be seen along the coast. Recife is the country's fourth largest city and originally developed because of the rich sugar plantations found nearby. Today, Recife is the poorest city in Brazil, has rapid unemployment with people living in favelas, and is one of the most politically unstable sections of Brazil. With the sugar industry hitting hard times, it is unclear when Recife will be able to increase its economic potential in the near future.

19. Recife has been called the Venice of Brazil for the large number of canals and waterways which go through the city. Many sections of the city are divided by the estuaries and canals which pass through it. This photograph shows one such waterway.

20. The favelas in Recife go on for miles. As seen in this photograph, the conditions of the favelas are extremely poor. Some have plumbing and other facilities, but these favelas are generally older and have had time to develop. Some of the newer favelas do not have sanitation or other necessities. This particular favela is an older more established one. Notice the television antennas and sewage canal.

21. Same as 20

22. Recife has a problem of homeless animals, especially cats and dogs which always have to fend for themselves. In this photograph, a stray cat can be seen.

23. Even though the sugar cane industry has been hit hard lately from competition and substitutions, it is still relevant in the Northeast. This photograph shows a sugar cane field found on the outskirts of Recife.

24. Northeast Brazil has problems of drought. This particular photograph is taken 30 miles from Recife in the interior. Notice the lack of vegetation which exists here due to the dryer conditions. This hinders agricultural production and is one of the reasons why most of the population lives near the coast in the northeast and not in the interior. With having little available land for agricultural production and by over using the existing fields, production of sugar cane has slipped dramatically and many of the people here have migrated to other sections of the country for economic opportunities. Only with innovations and grants has some progress been made in bringing some wealth to this region. Northeast Brazil, however, has a long way to go to be on par economically with other parts of the country.

25. This photograph is of one of the towns in the interior of the northeast, Caruaru, noted as South America's capital for ceramic figurine art. The market can be seen in this photograph.

Slide Program 4 - Sao Paulo and Foz Do Iguacu

The purpose of this slide presentation is to show the cities of Sao Paulo and Foz Do Iguacu. Economic, urban and transportation characteristics are emphasized. Also included are photographs of Iguacu Falls.

1. Sao Paulo is Brazil's most modern and largest city. It is a city which has many immigrant neighborhoods and much ethnic diversity. Sao Paulo is not, however, a coastal city. As this photograph shows, Sao Paulo is located about 50 miles inland from the port city of Santos, considered the largest port city in South America mainly because of the traffic coming from Sao Paulo. However, manufacturing and industry tend to be the major focus of Sao Paulo, the city of roughly 21 million inhabitants including its surrounding suburbs.

2. Sao Paulo, like most major cities of the world, has its problems of the homeless, especially children. This photograph shows the homeless problem as it pertains to Sao Paulo.

3. With Sao Paulo spreading over 50 kilometers in any direction from the town center, the subway system offers ample transportation opportunity for the residents of the city. The system is cheap and efficient. As one can see from this photograph, the system runs all through several of the major sections of the city.

4. This photograph shows the subway system. Notice how clean and kept up the system is.

5. As mentioned before, Sao Paulo has a very diversified ethnic community. This photograph shows the major distinction between the different ethnic and racial groups. Note the diversity of the population in the photograph.

6. The major function of Sao Paulo is basically running as the locomotive for the rest of Brazil. It has the major industrial, manufacturing, retail, financial, and other tertiary activities for the country. The city has the same flavor of New York City with its high skyline, major corporate headquarters and congestion problems. This photograph shows one of the larger buildings downtown.

7. This is a view from one of the major boulevard leading from the town center. Notice the congestion problems and the high rise buildings in the foreground being similar to New York City.

8. Same as Photograph Seven showing downtown Sao Paulo.

9. Same as Photograph Seven and Eight.

10. The Industrial Section of Sao Paulo lies away from the town center toward to outskirts. There are well over 60,000 large scale industrial plants in the city making Sao Paulo the most industrial city in all of Brazil.

11. Most of the favelas in Sao Paulo lie almost 30-40 km. out from the town center. Only on rare occasions can extremely poor neighborhoods be seen close to the town center, the complete opposite as seen in Rio. This photograph shows a vertical favela showing how congested land is in the town center where even the poor neighborhoods downtown must go upwards instead of outwards.

12. In the south of Brazil along the Argentina Border lies the Iguacu River, seen in this photograph. Where the river meets the Parana River along the Paraguay border downstream from this photograph by 5 km. lies the city of Foz Do Iguacu. This town has grown considerably literally due to the building of Itaipu Dam. This dam supplies all of Paraguay and most of southern Brazil including Sao Paulo with much of its power. Itaipu Dam is the world's largest hydroelectric dam.

13. Because of this dam, Foz Do Iguacu, shown in this photograph, has grown considerably. Itaipu dam has brought considerable capital to the area. The dam is located just to the north of the photograph.

14. The city of Foz Do Iguacu lies in South Brazil, one of the highest per capita income regions in all of Brazil. The middle class is the most relevant here and more nicer houses, like the one shown here, can be seen. Also, most of the population in this area is of European in nature with very little Indian or black population present.

15. Lying a few miles upstream on the Iguacu river from where it meets with the Parana River lies one of Brazil's giant attractions, Iguacu Falls, over 275 waterfalls plunging 80 meters down. These falls create great wealth to the area in tourism for both Brazil and Argentina and great potential for hydroelectric power. This photograph shows the grand view of the falls from the Brazilian side.

16. Close up view of one of the falls.

17. Same as 16.

Slide Presentation 5 - Minas Gerais

The purpose of this slide presentation is to show the state of Minas Gerais from a economic and cultural perspectives. Emphasized is industry and mining. Also included are the historical towns of Oero Preto and Congonhas. The industries related to these historical towns are also included.

1. Minas Gerais is a state in Southeast Brazil which spans across a vast Plateau in an area the size of France. Much of this area in underlined with deposits of several important ores ranging from bauxite to gemstones. Because of this characteristic, several large industrial cities, such as Belo Horizonte, as seen in this photograph, can be seen. Except for Sao Paulo city, this is the largest industrial region in the country.

2. Mining is done extensively throughout the region. Much of the terrain is characterized by hills, deep valleys, and plateaus running off the larger mountains making mining in some areas difficult. This photograph shows one such mine.

3. Same as 2.

4. Transportation for the ores is completed mainly by rail and truck. In this photograph, bauxite is being transported out of the region by rail to be processed.

5. Historically due to gold and gemstones, many mining towns opened up in the interior. One such town was Oero Preto, the train station seen in this photograph. The city was originally opened for gold.

6. Today, the old historical town thrives on tourism and gemstones, which are still found in abundance in the region. Soapstone carvings are also abundant. In this photograph, a man creating a carving can be seen.

7. These carvings are sold usually on the open market, such as this one in this photograph.

8. The architectural style of Cero Preto shows the height of the gold rush in the area. Notice the Catholic church in the picture with the cobblestone street in the background.

9. Same as 8.

10. This photograph is of the town center of Cero Preto. Notice the open market and shops selling gemstones.

11. Most of the buildings in this area date back several hundred years or more. Rarely does a new building come into existence in Cero Preto. The exception, as seen in this photograph, is the Hotel at the center of this photograph, an architectural site made by Oscar Niemeyer (See Brasilia slides). Notice the difference of this building compared to the other structures in Cero Preto.

12. Several fountains can be seen in Cero Preto. These fountains date back as far as the buildings themselves.

13. Many people, even in town, still receive much of their income from agricultural production, even in this mining region. In this photograph, notice the goats within the city limits of Cero Preto.

14. Another historical city is Congonhas which lies on the main road form Belo Horizonte and Rio. Notice the similarity between this city and Cero Preto.

15. The topography in southern Minas Gerais is extremely hilly. In this photograph, the irregularities of the plateau can be seen.

16. Same as 15.

17. In this photograph, a little village can be seen in between a mountain valley in Minas Gerais near the border with the state of Rio De Janeiro.

18. Agricultural production is big in this far southern section of Minas Gerais near the border with Rio. In this photograph, a single cattle farm can be seen. This regions produces cattle, coffee, and other forms of crops.

Slide Presentation 6 - Rio De Janeiro

The purpose of this slide presentation is to introduce the city of Rio De Janeiro. Included in the presentation is cultural and economic characteristics. Housing, building types, and urban design is also included. Finally, a presentation of the beach life in Rio is included to give the audience an idea of tourism and other related business, one of the largest money making establishments in Rio De Janeiro.

1. Rio is a the largest coastal city in Brazil. It major functions are trade, industry, retail activity and tourism. Rio is also one of the most condensed cities in the world because of lack of space to build anything. Rio occurs right where the Brazilian Plateau ends and abruptly drops into the ocean. This creates a very mountainous landscape and a lack of level land in which to build. In this photograph, one is looking at Botofogo with its harbor in the foreground and Sugarloaf mountain, one of Rio's most famous landmarks, in the background. Notice the high rise buildings and lack of space in which to build with.

2. One of the most famous sites is the Christ Statue on the mountain of Corcovado which over looks the city itself. The statue has been completed since 1931 and can be seen from most sections through the city.

3. Same as 2.

4. Downtown Rio is the financial center of the city and the home of many corporations. It resembles any large metropolitan area town center but at night it becomes rather dormant as the population prefers to go to the areas near the beach or the interior. In this photograph, the Theatro Municipal, the cities major theater in the downtown is seen.

5. From atop Corcovado, the condenseness of the city can be clearly seen. From this photograph, one can see the cities of Botofogo to the left and Logoa to the right. Notice the large cemetery in the center of the photograph showing that even with the population problems and overcrowding, the Catholic religion is still relevant and takes importance over other issues such as overpopulation.

6. The population density can really be seen in this photograph with the rich and tourist cities of Ipanema to the left and Leblon to the right with Lagoa (Lake) Rodrigo De Freitas in the foreground. Again, look at the population density and housing structures within these two cities.

7. Rio would not be Rio without its beach life. There are many beaches in Rio and each seems to have its own basic function. Nevertheless, during sunny days, all beaches tend to get crowded with both tourists and locals, as shown on this beach scene on Leblon beach.

8. As mentioned in the earlier photograph, some beaches pull in certain crowds. In this photograph of Iparoma Beach, the beach pulls in tourists from the hotel, the elite who live nearby and good crowd of locals including the hippie and Bohemenian crowd, as shown here.

9. One of the more famous beaches is Copacabana, shown here, which pulls in tourists and many locals. Copacabana is unique because it is only a few blocks from one of Rio's poorest favelas. This creates a good mixture of rich and poor showing that the beaches are of equal opportunity and do not discriminate on income levels. However, due to the proximity of the favelas, Copacabana is one of the most likely places in all of Brazil to get robbed if you are a tourist.

10. Beach scene at Ipanema. Notice the population mix and diversity.

11. Same as 10.

12. Same as 10 and 11. Notice here the types of bathing suits worn, totally opposite of the conservativeness of the Catholic Religion which dominates the area. Here, swimsuits are used more to reveal than to hide different and fashion is very relevant.

13. Despite the population pressure problems, Rio has set aside some land as a refuge for animal and plant life. One example, as shown here, it Parque Nacional de Tijuca, located not far from Corcovado. In this photograph is the famous waterfalls at Tijuca.

14. On weekends, the park fills up with hikers, campers, and others enjoying the park, as shown in this photograph. With the population pressures, locals enjoy having an area close by where they can retreat from the urban problems.

15. Other hikers tend to want to climb many of the mountains in Rio, such as the hikers here climbing Sugarloaf.

16. Other areas of the city have also been set aside for nature, such as parks, beaches, and the botanical gardens (shown here).

17. This photograph shows the distinction between the rich and poor neighborhoods from a geographical perspective. Notice the high rise rich apartments to the left with the poorer houses to the right. With the lack of availability of land, nowhere in Brazil will one notice this distinction of income of so close geographic proximity.

18. Since Rio is so mountainous, tunnels are used to get from one area to another quickly. Notice the two tunnels in the center of this photograph.

19. The largest favela is Brazil, Rochina, is found in Rio. In this photograph, notice how the favela goes literally up the side of the hill. These residents get this land because of the undesirability and unsteadiness of the land.

20. In this photograph, one can see how large Rochina is. In most other cities, the favelas are more in the periphery and therefore not seen by most citizens. But in Rio, they are close to the beaches, the tourists, and favelas and can be seen from most sections of town along the beach.

21. This photograph is of inner Rochina. Notice the compactness of the favela and to rapid change in topography.

22. Same as 21. Notice the sanitation and sewage problems in this photograph.

23. Same as 22.

24. Same as 22 and 23. Again, notice how compact the building are.

25. This photograph shows some of the residents in Rochina. Notice the racial characteristics (predominantly black) as most of these individuals have relocated here from other parts of the country predominantly the northeast for economic reasons.

26. Not to far from Rochina (about 1/4 mile), one can see the Chalets of the rich and famous of Rio, as seen in this photograph. This characteristics again emphasizes the point of how close rich and poor are to one another because of the lack of space to build.

27. Finally, this photograph shows Rio at sunset, emphasizing how scenic of a city it is. Rio is still considered one of the most beautiful cities in the world because of the mountains and beaches.

Conclusion

The purpose of this project in to introduce a slide presentation about the culture of Brazil. It is hoped that the presentation itself will eventually be transferred over to CD-ROM and then made available to anyone who has the technology.

At present, the slides presented here and are available for use. The slides are currently being housed at the Department of Social Sciences, Prestonsburg Community College, Prestonsburg, KY 41653. It is hoped that many people can benefit from these slides and learn more about the culture of Brazil. Students learn better from seeing what an area is like more than by just talking about an area within a formal lecture.

Useful Resources

Blouet and Blouet (1993) Latin America and the Caribbean, New York: John Wiley, Publishers

DeBlij, Harm (1992) Geography: Regions and Concepts, New York: John Wiley, Publishers

Draffen, Andrew (1992) Brazil: A travel Survival Kit, Berkeley, CA: Lonely Planet, Publishers

(These resources are good to give the instructor a basic knowledge about the Geography of Brazil).

CULTURAL ECOLOGY IN BRASIL:
A Proposal to Integrate Thinking about the Fine Arts

by Don Stowell, Jr.

Director, Division of Fine Arts
North Dakota State University, Fargo

Except for "samba" and "cerveja," probably "ecologico" is the word most heard in Brasil these days. Usually the speaker refers to the branch of biology concerned with the set of relationships between organisms and their environment. I propose that we in fine arts can employ that model as we look at the creative output of artists in a society.

I suggest that in this context the similarities between the form and content of artistic creations are more important than their differences.

The painter in Manaus whose huge canvases condemn us all for raping the Amazon princess and stealing her treasures to build New York, London, Paris, Lisbon, and Madrid shares her creative energies with the popular singer who includes on his recent CD unretouched recordings of indians singing in the upper reaches of the great rain forest. The dancers in Salvador, Bahia, who celebrate the creation of mankind as told in ancient stories have much in common with the "serious" or "esthetic" composers who listen to their environment and translate it into music.

So what is new about all this? Why consider an integrated approach to the whole range of artistic output from a culture? Can valid conclusions about the health of a culture be drawn from such an approach, as scientists have done concerning the health of biological systems?

I believe such conclusions can be drawn. As a result of a study tour of Brasil during July 1993 sponsored by the Fulbright Commission, I saw and heard works of art, interviewed artists and teachers, and thought about this topic. The thrust of this study will deal with recent works, but where I am aware of historic considerations, they will be included, as well. Looking only at music and visual arts seems to be an appropriate first level of investigation.

ECOLOGY IN VISUAL ARTS

Looking at the world of visual arts provides a variety of views related to how an artist responds to the environment. One aspect to consider is the materials used to create a work of art. In Salvador, Bahia, as well as in other parts of Brasil, wood and other

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materials are being recycled so that "new" materials can be conserved. Helena Laufer, in her presentation on popular arts in Bahia, cited artists in Salvador who use driftwood or door frames from renovated or razed buildings for their carvings or paintings.[1] At the "Hippy Market" in Rio de Janeiro were several artists displaying "villages" carved from the roots of small trees or large bushes.

Ceramics is an art form which uses the earth itself to create pieces. In a sense, ceramics uses a non-renewable source as its base and is, therefore, not ecologically healthy. Francisco Brennand of Recife, internationally respected ceramist whose "Olaria" [pottery studio] is a highlight of the arts scene in Brasil, stated that his highly imaginative work is consistent with the candomble philosophy of the proper use and respect for natural resources. Specifically, he points to the orixa who protect natural resources and who allow a hungry man to hunt with impunity. However, a man who hunts simply for sport must sacrifice to the orixa in order to have success. Brennand's animal figures reflect this respect for nature and its inherent balance.[2]

A recent book on orixas makes a case for these gods being protective of nature. In fact, an appropriate theme for symposia and other meetings considering orixas is "a preservacao da natureza" (the preservation of nature). This aspect of orixas is not generally accepted and is considered by some to be reflective of the current emphasis on ecology in Brasil.[3]

Noted ceramist Angela Miriam Germano Cacicedo prepared an exhibition on "Myths and Legends of Brasil" for the Earth Summit, 1992. She commented that the delicate art of ceramics "results from the interaction and sum of nature's elements (earth, water, air and fire). . . ." She continued that she tried to be true to the narratives and to hold to somewhat realistic representations, however, she tries "to go beyond, interpret and produce the beliefs, hopes, fears and prejudices that sleep in the origins of Brasilian myths."[4]

Paintings communicate ecological interest through the content, rather than through materials or form. During the Earth Summit, over thirty exhibitions were mounted with a clear concern for the ecology of Brasil. Some of the contemporary artists represented were George Philip, Angela Leite, Majari Silveira Bueno Seidl, Felipe Lettersten, David Farias, Farnese de Andrade, Franz Krajcberg, Margaret Mee, Maria Campos, Martha Araujo, Miriam Obino, Lia do Rio, Oscar Araripe, Glauco Rodrigues, and Umberto Franca.[5]

A painter whose work has expressed deep concern for the ecology of her region is the self-taught artist, Rita Loureiro, whose family of Portuguese and Spanish descent has lived in Manaus for several generations. Immersing herself in the works of Hieronymous Bosch, Pieter Breugel, Paolo Ucello, Piero della Francesca, and other "classical" artists, Loureiro meditated on the state of Brasil in general and Amazonia in particular. The complexity of the Brasilian cultural heritage and the traditions of Renaissance painters come to harmony in her work.[6]

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Rita Loureiro's canvases cry out against the many ways the huge Amazonas region has been abused. She creates "Temas" or themes and develops a series of paintings explicating that idea. "Boi Tema" ("Theme of the Bull") is a series of some twenty six paintings which explicate visually the idea of writer Mario de Andrade that the bull icon is omnipresent in Brasilian folkways. The bull is "the national animal par excellence" and is found in both north and south, not only where cattle are raised but where then are none. The bull functions as a powerful common denominator, as a metaphor of nationality.[7]

Most of the paintings of "Boi Tema" are people by figures inspired by the "Bumba-meu-Boi" festival, dressed in eighteenth century knee breeches, coats and plumed hats. Some "wear" hobby horses, which have skirts to hide the "rider's" legs, but have fake legs hanging on the sides. Others are dressed as bulls, which also have skirts to hide the human legs beneath them. This complexity about what is real and what is illusory marks all Loureiro's work.

In three paintings towards the beginning of the series, "Touro Candil" (Yesterday's Bull), "Maromba de Bumbas" (Flood), and "Aboio de Bumbas," the trees of the forest are healthy, full, and green. However, as the series continues, the trees are barren, white, without leaves, and often fallen in disarray. See particularly "Boi Floresta" (Forest Bull), "Desfolhante laranja" (Agent Orange), and "Feira dos bois Brasil" (Bull's fair, Brasil). This contrast is dramatic and indicative of the clear ecological statements throughout Loureiro's works.

Shocking effects, such as in "Tucurui (O boi, a morte do verde e a represa)" (The bull, the death of the forest and the dam), include two thirds of the canvas covered with the yellow waters of a great river, perhaps dammed, with about thirty bull heads floating and drowning. Vultures sit on the horns and snouts of the animals, waiting for death to provide a meal. In "Nordeste (Boi Terra)" (Northeast -- Earth Bull), the treeless landscape is arid, composed of hundreds of bull heads and horns, on which festival figures parade. The browns and blacks of the earth are contrasted to the white and yellow costumes of the celebratory men.

In "Rodonia -- a ultima fronteira" (The Last Frontier), these same festive figures parade with torches along a deep brown earth strewn with dead tree trunks and limbs. This is contrasted to the living, vibrant green forest at the horizon line, where bulls line the edge of the trees. We see the Amazon forest being destroyed before our eyes.

A more recent "tema" explored by Rita Loureiro is "A Borracha do Amazonia" (Latex of Amazonia), a series of some fifteen paintings exhibited in 1989. The painting "Caoutchouc (A arvore estrupada)" (the raped tree) shows us how the Rubber Barons devastated Amazonia as they sought material to make tires around the turn of the century; this damage is still being felt. In order to extract latex, rubber trees have to be destroyed, usually by making deep and long slashes in the body of the tree. Barren rubber trees against a dark horizon surround a nude woman, face-down, legs spread, with latex

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streaming from her vagina. This river of latex takes on the shapes of buildings of the great cities of the world as the river flows into the sea in the foreground.[8]

In "Balao de Venus" ("Balloon of Venus") a large cross-section of an ovary or egg sac floats mid-canvas against a stormy, threatening sky. Within the sac are voluptuous ladies and their high-living men, all sharing an opulence indicated by the Manaus Opera House, the Eiffel Tower, the dome of St. Paul's, Big Ben , and the Arc d'Triumph. Reaching for this unattainable reward are white-garbed, straw-hatted peasants--the rubber gatherers--clustered before a forest of dead trees.

"Seringueira (A arvore vampira do capitalismo)" ("Rubber-Tree: The Vampire Tree of Capitalism") depicts the architecture of the financial capitols of the world in the high branches of a lone tree, whose roots, far below, entangle and suck up the men and women of the Amazonas. The tree is set against a landscape of the "dead" yellow river interrupted by a few clumps of rocks, and a light blue sky, which becomes dark and ominous by the time it reaches the top of the canvas.

"Manaus" shows a nude woman facing away from the viewer and reclining on the buildings of Manaus. Her body is composed of a myriad of nude figures intertwined. In her left hand is a round mirror facing us and reflecting the architecture of capitalism. The "lady" faces a small island with dead trees, in the midst of a calm blue sea and a tranquil sky.

Loureiro's impact is strong, indeed. Self-taught, her fine, delicate brush strokes remind me of the work of Renaissance artists Each leaf, each branch, each cloud, each fantastical figure is treated with great care and detail. And while her messages are profoundly serious and often cynical, she also has a droll sense of humor, and a pixie-like wit.

Having illustrated the covers of a series of nine reprints of important documents in the history of Manaus and Amazonia [NOTE: The collection "Hileia Amazonica" is in my private collection. One of the books, "A Cidade de Manaus e o Pais da Seringueira" (The City of Manaus and the Country of Rubber Tree.) is a reprint of the souvenir photo booklet of the World's Columbian Exposition held in Chicago, 1893], and being of a family with several generations there, Loureiro is eminently qualified to speak about the social and ecological health of her region. And she does not speak optimistically. Yet, by pointing to the contradictions and the ironies of her part of the world, Loureiro has taken a step towards repairing the damage of the past.

THE ECOLOGY OF MUSIC

Background

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It is true that Heitor Villa-Lobos (1887 -- 1959) claimed his compositions had been deeply influenced by four trips taken between 1905 and 1912 into the northern states inhabited by indians. Some of the works showing this influence include his opera "Malazarte"; "Tres Poemes Indigenas" for voice and orchestra; " Dansas Africanas," "Saudades das Selvas Brasileiras" (Recollections of Brasilian Forests) and "Lembranca do Sertao" (Remembrance of the Hinterland) for piano; and "Dansa do Indios Mesticos" (Dance of the Mestic or Mixed Blood Indians), "Dansas Africanas," and "Amazonas" for orchestra.. One of Villa-Lobos's songs, "Nozani Na," is included on the CD "TXAI" and sung by Milton Nascimento, who arranged the vocal line with Marlui Miranda.

Occasionally, Villa-Lobos used actual quotes from folksongs; much more often he wrote melodies in an authentic Brazilian style, but of his own invention. A purely Brasilian form, which Villa-Lobos successfully cultivated, is the "choros", a popular dance marked by incisive rhythm and songful ballad-like melody. Contemporary ethnomusicologists question the depth of the impact of native sources on Villa-Lobos's compositions, however.[9]

Villa-Lobos's nationalistic, patriotic interest in folk music and art in the early years of this century was consistent with that of Zoltan Kodaly and Bela Bartok in Hungary, Igor Stravinsky in Russia and Charles Wakefield Cadman in the United States. In all these cases, the artists sought out the music of traditional folk artists, documented it in some way, and ultimately incorporated the source into the "esthetic" music they created.

Contemporary Practice

Milton Nascimento on his 1990 recording "TXAI"[10] apparently has not "improved" on the singing of the distant natives; he lets them sing for themselves. The album contains music selections recorded by the Kayapo people of A-Ukre in Mata Grosso, by the Paeiter people of the state of Rondonio, and by the Waiapi people in the state of Amapa. Then Nascimento comments on these pieces musically, without distorting their statement. He also includes original compositions influenced by his eighteen-day voyage in September 1989 up the Jurua river from Cruzeiro do Sul in the State of Acre to the border with Peru. Anthropologist Beta Ricardo wrote of the undertaking in "The First Encounters."[11]

> Nights spent on the beaches, in the homes of river people, learning the latest news in an everyday life marked by the abundance of the cultivated wetlands and plentiful rivers and the happiness of the Kampa families enjoying the sun in their tapiris along the river banks, drinking caissuma, weaving their cotton cusmas and singing their songs. The pink dolphins playing in the morning mist of the tepid waters.
>
> Tales of abuse by rubber tapper bosses of the hard life of the forest and of the extractive reserve project of the Tejo river.
>
> Milton spoke little but observed everything with great attention. He discovered the

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> meaning of the word "txai." He received fish and fruit as presents from the river people . . . .
>
> ....
>
> This record is the result of Milton's first encounter with the indians, rubber tappers and river people at the moment of the first meetings of the ALLIANCE OF THE PEOPLES OF THE FOREST.

This album is not similar to Paul Simon's use of Ladysmith Black Mombaza from South Africa on the "Graceland" album or of Olodun from Bahia, Brasil, on his more recent album, 'Rhythm of the Saints", Simon integrates the native artists into the whole texture of his work, collaborating in a real sense; Nascimento lets the individuality of the native artists stand apart from his creative contribution.

The lyrics of some of the songs on "Txai" reveal a strong commitment to ecological concerns. 'Overture" was written by Davi Kopenawa Yanomami and translated by Bruce Albert into Portuguese from the Yanomami who live in the states of Roraima and Amazonas. The text in English reads as follows:

> the white men are ruining our forest and if we don't defend it, we will see our end . . . they take things from the darkness, from under the earth and this spreads epidemics among us . . . because of this the sky and the earth will also become ill and if we die and all the Yanomami chiefs and their spirits die the sky will end up collapsing over the earth, the universe will come apart and the sky will darken forever.[12]

The lyrics of "Yanomami e Nos" (Yanomami and Us") (Pacto de vida) (Pact of life) are by Nascimento and Fernando Brant.

To have to resist the pain, the pain
without understanding why the pain, the pain
to have to withstand, live the pain, the pain
without deserving the pain, the pain
if this is my destiny, who is the tormentor
who decided it should be so?
who has contaminated me?
who has given me this pain?

man doesn't exist to be only an animal
our history is more than just corporal
open your senses to have freedom
with all those who are your equal
and in solidarity
to think
to love

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to dream
to know
that the happiness of the city doesn't have to kill the forest
then the pain will unite us
the end of the pain will begin that way

it is the child that doesn't stop growing,
the fruit that is going to ripen
that hand, that tawny peace
is that look
that is always green becoming greener
it is that human gesture
it is that human voice
it is that human love
that comes and says it is here to stay [13]

The text of "A Terceira Margem do Rio" ("The Third Edge of the River) is by Nascimento and Caetano Veloso, a major figure of the revolutionary 'Tropicalismo" movement of the 1960's and still a popular performing artist. The words are:

Hollow wood that says:
I am wood, on the edge
Good, along the river crossing, zigzagging
Never missing its destiny
Halfway here halfway there the river laughs
Then a silent seriousness
……………………
Under the trail of the canoe
The river saw, I see
What no one ever forgets
I heard I heard I heard
The voices of the waters [14]

The words of "Sertao das Aguas" ("Hinterlands of the Waters"), by Nascimento and Ronaldo Bastos, are:

Come and embrace me
Take me to the edge of the waterway
Maps slip from the hands
That will gently stroke my head
Life begins now
Islands of honey
These are rivers of honey
Quiet waters and currents

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....

Canoes hinterland of the river peoples
Who live off the fruits of the land and who cannot
See the forests destroyed
Don't let the flames come to burn
Nor the tractor tear down
So that life can continue to pulse
And run

....

My thoughts fly, my voice arrives first
It falls into my arms, tightens the bonds and unloosens the knots
The cries of these people
In the depths of the rubber plantations
Must be heard in the large cities

It runs in the veins to row and keep going
To live needs only courage, hope that peace reigns in the forest
Hinterland of the waters love when it wants really takes hold
It floods the sunny days and it can rain if it wants
My thoughts go, my voice arrives first
It falls into my arms, tightens the bonds and unloosened the knots

The cries of these people
In the depths of the rubber plantations
Must be heard in the large cities [15]

The compositions by Milton Nascimento are unique in their clear support of ecological concerns in Amazonia. By including the actual voices of native indians he affirms their value to society and asserts the necessity to pay attention to their need to continue a lifestyle which is harmonious with nature. As an indication of his leadership in this area, Nascimento participated in the Frei Leandro Lake Concert, June 12, 1992, as part of the United Nations Earth Summit festivities.[16]

TENTATIVE CONCLUSIONS

It is not reasonable to draw absolute conclusions with so little information or so few examples. However, certain trends seem fairly obvious.

1. Many artists in Brasil have a heightened awareness of the ecological state of their country, and are observing, analyzing, and often criticizing the state of the physical world around them.

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2. Many artists in Brasil speak clearly in a variety of media about their views of the destructive practices of the past--both the "long past" and the recent past--and about the necessity of change today and in the future.

3. Despite the fact that most seem to live in cities, artists tend to express genuine concern about the condition of those who live in the forests and the hinterlands and consider Brasil as a true microcosm of the world, the "One World" we all inhabit.

4. While cynicism and sarcasm about ecological practices of the past may be a common thread among artists, optimism that the future might be better seems to incite them to create new, challenging, stimulating, and exciting works.

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1. Interview July 7, 1993, Associacao Cultural Brasil-Estados Unidos (ACBEU), Salvador, Bahia.

2. Interview, July 12, 1993, at his Olaria in Recife.

3. See Mario Cesar Barcellos, Os Orixas e o segredo da Vida: Logica, Mitologia e Ecologia. Rio de Janeiro: Pallas, 1991. p. 141.

4. Agenda Cultural, of the Conferencia das Nacoes Unidas Sobre o meio Ambiente e Desenvolvimento, held in Rio de Janeiro, 1992. Some 165 cultural events were scheduled as part of this important "Earth Summit." The events included exhibits of photographs, plastic arts, popular art, stamps, and jewelry; music, dance, theatre, variety shows, videos, and installations. I had access to a copy of the Agenda Cultural, courtesy of Dr. Yvonne P. Condell of Moorhead State University, MN. Dr. Condell attended the Earth Summit. p. 102.

5. Agenda Cultural, pp. 97--106.

6. Interview with Dr. and Mrs. Loureiro, July 6, 1993, at their home and at the new museum, Chamine, in Manaus. The interview was kindly facilitated by a fried of the Loureiro's, Vera Caminha, who is attached to the Instituto Cultural Brasil-Estados Unidos (ICBEU) in Manaus.

7. "Rita Loureiro Reinvents Painting," preface by Gilda de Mello e Souza to Boi Tema, Rio de Janeiro: Philobiblion, Editora da Universidade de Sao Paulo, [1987], p. 15. The paintings were exhibited at the Sao Paulo Museum of Art in 1984.

8. The paintings discussed in this section are reproduced on a double sided poster announcing the exhibition. I saw some of these paintings at the Loureiro home in Manaus.

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9. Interview with Dr. Manuel Vega, ethnomusicologist, Universidade Federal da Bahia, Salvador, July, 1993.

10. "The word Txai was adopted by the indians, rubber tappers and river people in the state of Acre as a term of respect and caring for all those who are allies of the people of the forest. Companion: the other half of me." Booklet which accompanied the CD, p. 3.

11. Booklet accompanying CD, pp. 1-2.

12. Capitalization and punctuation of this and other quotes are as printed in the booklet accompanying the CD. p. 5.

13. Booklet, p. 7.

14. Booklet, pp. 7-8.

15. Booklet, p. 9.

16. *Agenda Cultural*, p. 85.

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Brazil Journal

Independent Study Project

by

Arline R. Thorn

Professor of English
West Virginia State College

Fulbright Seminar

History and Culture of Brazil

1993

Objectives

This independent study project consists of edited excerpts from my journal, and accompanying sketches, written during the Fulbright Summer Seminar in Brazil, 24 June through 25 July 1993. Each section of the journal is followed by a list of readings and resources. In addition, I took over 500 slides of the trip, which will be a visual resource for a lecture/slide presentation to various faculty, student, and public groups.

As a writer and literary scholar, I will use the journal in various ways: as source material for later thematic and interpretive essays, as a teaching resource in my expository writing course, and as a record of observations and experiences to enrich lectures on Brazilian culture and literature. I hope that fellow seminar participants will also benefit from this sharing of the journal as they compare their own experience of the seminar to mine.

The journal is by no means presented as a literary document, but as primary source material for later work. Its value to me as a teaching resource is to show students the process of writing from raw notes and disconnected observations to more structured and edited writing. I have done only slight editing for clarity and none of the extensive revision that I normally give to the writing I submit for publication. I have excerpted the parts that I believe would be of most interest to other readers.

Scholars in the arts and humanities will no doubt have a different approach to the Fulbright seminars than those in the social sciences. I benefited greatly from the lectures on Brazil's geography, politics, economics, social issues, and environmental problems, and I made notes on these topics in a separate notebook. My approach in the personal journal, however, was to record images, impressions, experiences, and tentative interpretations, not to present an analysis or theory of Brazilian life.

The journal continues after my return home, as I reflect on the seminar experience, continue the readings that have been suggested and that I have selected for myself, and explore the topics I have discovered for further research and writing.

—West Virginia State College
August 1993

9 August
St. Albans, WV

Struggle to put my Brazil experience into perspective, emerge with a coherent interpretation. My reflections are a complex mosaic of images, experiences, facts and figures, readings, journal and lecture notes, and souvenirs.

One approach would be a series of essays or commentaries on different themes or aspects of Brazil. Perhaps basis for newspaper columns or articles.

Structure—begin with a survey of our itinerary which was planned to give us a sense of the distinct regions of Brazil. The theme of complex mosaic works with this approach. This structure organizes my journal narrative and my photographs as well.

1. Brasilia: Capital, political center, symbol of Brazil's national aspirations and forward-looking spirit. Utopian, modernistic, out of scale with human community and traditions. "The challenge of the *cerrado.*"

2. Amazonas: World-wide symbol of biological diversity and ecological challenge. Representations in art and literature as vast wilderness, primitive peoples, endangered Eden. Distinctive way of life of the caboclo people along the river.

3. Salvador/Bahia: Influence of African religion, music, culture; source of Afro-Brazilian folkways and popular arts, carnival. Literary heritage—city of Jorge Amado.

4. Recife: Brazil's colonial history and the sugar cane economy. Gateway to the northeast interior and its folklore and arts.

5. São Paulo: the economic capital, major world city, intellectual and media center.

6. Ouro Preto/ Congonhas: Brazil's heritage of colonial architecture and arts, mineral wealth. Wellspring of independence movement.

7. Rio de Janeiro: Beautiful and decadent city where Brazil's extreme contrasts of rich and poor seem most evident.

I. Brasilia

24 June 1993
Brasilia

Arrived in the capital after a 24 hr. journey and were greeted by our hosts of the Fulbright Commission, Terry, Rejania, and Marco Antonio.They seemed concerned to make our stay comfortable, safe, and enriching. It was an auspicious beginning, a little reception at the hotel along with our orientation. We are in the center of the city. Traffic is frightening—"Pedestrians have no rights," in fact, drivers seem determined to scare them to death. A group of us walked to a shopping center, bought bottled water, had a sandwich at an outdoor cafe, and shopped in a bookstore.

The currency inflation is also disorienting—Sue Tomblin, my roommate, worked out an easy conversion with 500, 000 cruzeiros = $10. The 1, 000 cr. notes are worth about 2 cents. I changed $20 at the bank coming in and became a millionaire. The Commission doled out our first spending money (daily allowance) of 12 million cruzeiros.

When does a voyage begin? In Charleston the commuter plane I boarded to Atlanta had a "Brasilia" name on it. The first leg of the flight was perfect, on time at landing, and the Atlanta-Miami flight pulled away from the gate also on time. But then threatening thunderstorms delayed our takeoff for an hour and a half, and I saw my comfortable 2 hr. stopover dwindle to sprinting time. Well, I did catch the plane, but after all the anxiety and running, we sat on the runway almost another hour while mechanics worked on a defective cargo door.

Otherwise a good flight, dinner served after midnight. Slept a little stretched (not exactly the word) over two seats. Woke to a view of a vast and apparently uninhabited plain with an enormous river meandering through it in braided channels and lakes reflecting the coppery sunrise.

Landed in Rio—saw the rugged mountains along the coast—sultry climate. Getting baggage and going through customs was quite easy. We were all exhausted but nevertheless did explore a post office and I had some success with a hybrid Spanish/Portuguese as a method of communicating. We were getting somewhat acquainted with each other by this time.

Bus trip from Brasilia airport into the city—hot sun but wonderful dry air—crisp—like Arizona. Vegetation is exotic—saw some birds but no idea how to identify. Found a couple of paperback bird guides this evening that may help.

Tomorrow is taken up with language lessons and lectures. There are social events planned for the week. There seems much more to say but I'm nearing total exhaustion and have absolutely no creativity at this point.

Terry took pains to reassure us about the safety of the country (crime, health concerns)—I'm more worried about being killed crossing the street.

26 June
Brasilia

"Sábado é dia de feijoada em Brasil"—language lesson. Janda [Cunha] is an excellent instructor—linguist—from the South (but her father is from Manuas); she is doing research on one of the Indian languages. She prepared us carefully for social interaction with the university professors this afternoon: what to say when introduced, how to talk about our academic interests. So when my name was called to make a little speech about myself (first name starts A) I took a deep breath and launched into Portuguese. Applause! Sat down a little shaky. Then while we stood in line Marco asked me where I learned Portuguese and I said in the language class! "Right here?" "I had a very good teacher." (This is after 6 hours of instruction.) Janda said she was so proud of me!

Feijoada—buffet with black beans, rice, dried meat (pork), sausage, pork roast, and other combinations of meat stew (mutton, tongue? ears?), farofa, farinha, deep fried manĭoc, banana fritters, shredded kale [collards], orange sections. Beautiful dessert table—several kinds of custards (blanc mange), a rum cake, guava jelly, passion fruit something, coconut tart—Rejania said to try everything, and I just about did—all very sweet.

Charles and I ended the afternoon with a stroll through the flea market that is set up on weekends under the big television tower. There are lots of handmade and cottage industry products available here and really cheap—lace, crochet, weaving, baskets, tie-dyed clothes, leather goods (some of these really beautiful articles), shoes, jewelry. Good place to see people. Saw a soft drink stand with a machine to crush sugar cane.

Dealing with the currency here certainly gives dramatic lessons about inflation—good discussions yesterday with Fulbright staff and university professors about this phenomenon—want to share some of these details with Sandra [economist colleague]. Terry says the currency will probably change while we are here, dropping 3 zeroes from the number. Calculators and cash registers simply can't handle it. At the flea mkt. the vendor gave me the price of a leather bag as "trescentos" not 300, 000. It just makes sense. My share of last night's restaurant bill, 625, 000 cruzeiros, was about the price of dinner at Shoney's! We're feeling the money burning in our pockets since it will be worth 10% less next wk. I'm in no hurry to exchange the dollars I brought with me—dollars are more negotiable, anyway, I think.

I'm spending a quiet evening in the room, watching TV—feel the need to recover from travel fatigue and night life. I'm watching what looks like a sopa opera or "telenovela" (which are all the rage here).

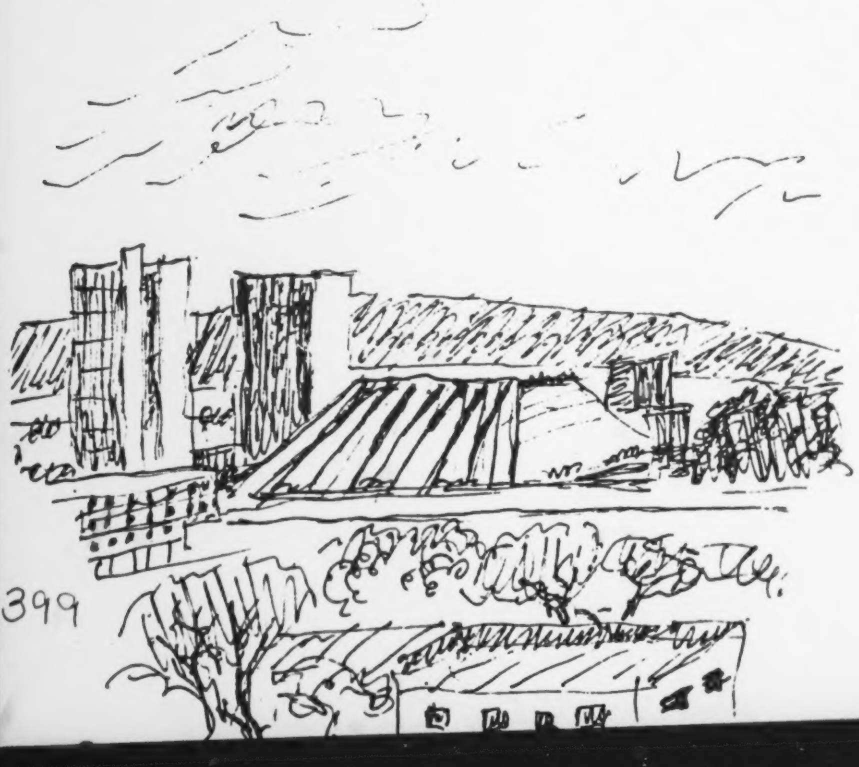
The Fulbright staff are going out of their way to make us feel welcome, secure; to assist us and give useful and practical information.

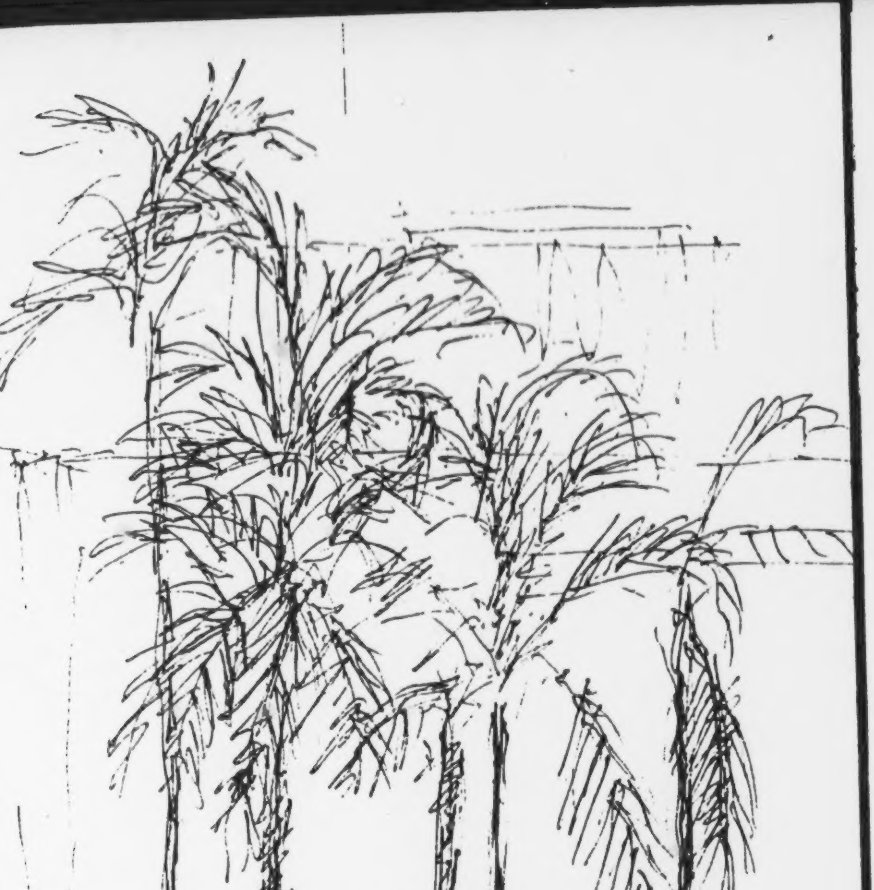
Brasilia

Red soil—iron oxide? Dry air—start of winter. Desert climate—arid city. No place to walk. Beautiful fountains in midst of a dry plaza. City of

Brasilia

Red soil - iron oxide? Dry air - start of winter. Desert climate - arid city. No place to walk. Beautiful fountains in midst of a dry plaza. City of spaces - inhuman buildings, planned city planned for buildings not people. The people are friendly and seem to work hard to make this a real city. Working people, taxi drivers, vendors, waiters smile and are polite. Quiet people? Mixture of faces and types at the flea market.





spaces—inhuman buildings, planned city planned for buildings not people. The people are friendly and seem to work hard to make this a real city. Working people, taxi drivers, vendors, waiters smile and are polite. Quiet people? Mixture of faces and types at the flea market.

27 June
Brasilia

Tour of Brasilia
City Hall
Military headquarters
Pau do Brasil
Mango trees
Savannah
Bauxite—color of soil

Great-tailed Grackle (Grumaré)
White Hawk —very high soaring, broad, rounded wings with dark tips, black tail, white head—pursued by two other birds of raptor type but smaller.
Hummingbird (Beija-flor)—balcony of apt. building with feeders— *Fork-tailed Woodnymph* (emerald green gorget, violet belly and crown, forked tail, decurved bill)
Southern Lapwing (Quero-quero)—large crested plover. There were several of these walking around the JK Memorial and they can be seen in the savannah at midday. In flight the wind markings are black and white
American Egret—dozens along the Lago. *Kingfisher* sp.
Great Kiskadee (Pitangus sulphuratus)—American Embassy (there were a lot of birds there at sunset but this was the only one I could identify without binoculars and by sound) and earlier in the day on the street going to Casa Thomas Jefferson. This large flycatcher is named for its call, obviously. In Spanish it is *Cristofué,* in Portuguese *Bem-te-vi.* Actually there were also grackles there and a dove in flight which I identified by its shape.

Progress in Portuguese: (1) Conversation with Rejania's husband who speaks no English. We communicated about our families, what we do; his wife's brother lives in Cincinnati. (2) Survival Portuguese—got directions in the mall to a bookstore; bought a book; asked for hotel room key.

Cerrado— like African savannah—widely spaced trees, termite nests—mounds of red earth. Contrast with the gardens which have many plants of the rain forest—forms of plants, leaves—want to sketch them.

Juscelino Kubitschek Memorial has a large photo of JK with arms folded, standing in some grass: "1956 JK Enfrenta o desafio do cerrado" / "JK Faces the challenge of nature."

29 June
EMBRAPA—Agricultural Research Institute

Agricultural research—plants (and animals) of economic value. Germ plasm preservation.
Medicinal plants—working with traditional healers—one of the quilombros in Goias—herbarium
Genetic research—mandioca; a type of horse that lives in the Pantanal
Biological insect control—a fungus that kills grasshoppers (saw examples)
Electron microscope
Refrigerators and freezers—equip. doesn't work bec. no money for repairs
Tropical Kingbird—in tree, maybe eating berries. Yellow underparts, gray head, white throat. Call as descr. "Peetséer" (Span. *Pitirre*) (Tyrannus melancholicus)
Dove with light gray head.

30 June
Brasilia

Professor Janda invited her Portuguese class to her house this morning instead of going to our classroom. She lives in Lago Norte—"high-rent district"—is married to a journalist and has two children. Since she's a professional woman (considers herself middle class) she *must* have a maid (spoke of the necessity of this).

She loves flowers—we saw her garden—avocado tree with huge fruits (abacate), poinsettia, night-blooming jasmine. Inside she had bird-of-paradise, ferns, anthurium, African violets. Carved animals from the Indian tribe she is doing reserach on (linguistics). Photos and artifacts of gauchos. Second floor she and her daughter do yoga. Hammocks on balcony. Brazilian and American music. J. has lived and studied in England and the U.S. and has lots of observations on the differences between the cultures.

Her dogs—breed exclusively Brazilian, orig. used to track runaway slaves. Garden (back yard = patio). Next door an empty lot was being cleared by burning. We sat on the verandah for lunch.

—Kitchen with water filter, tiles over wall floor to ceiling. Fruits—maracajú (drank juice), chuchu (chayote), a pumpkin (round, green, striped like zucchini), manioc, red and yellow sweet peppers. Dishwasher, gas range, refrigerator, freezer in the laundry room—all modern, countertop American style. J. says she feels more "at home" in American houses than in English because of the cleanliness and features like tiled bathrooms. The "den" or "study" where she and her husband have desks—computers—floor-to-ceiling bookcases (with glass doors).

Cushions, skins on floor. Bar. Very comfortable, beautiful house. Style of houses in this neighborhood—Portugal—stucco with tile roofs.

We met J.'s assistant Ana who is a student at UnB [University of Brasilia] and is pursuing a master's degree in psycholinguistics. We conversed with her in Portuguese.

Lunch was served American style but with many foods for us to sample —pinão, a fruit that looks like a deep purple artichoke heart—you crack the husk with your teeth and pull out the tender nut in your mouth. A special food from her native region, Rio Grande do Sul. Another one was a kind of soup or gruel made from cashews (or peanuts?) and maize. Salad of mixed vegetables and diced meat. Papaya. Something that looked like fine shredded sauerkraut but was sweet. Quail eggs (appetizer). Pão queijado—cheese fritters. Dessert avocado—mixed with condensed milk and sugar (Brazilians don't use guacamole). A kind of baba au rhum. Flan (this was a heavy, very smooth custard that was golden brown—brown sugar?) Although these were meant to be appetizers for a light lunch we were all quite full, I think.

This was an unforgettable visit. J. gave us her card and I can communicate with her by E-Mail. Besides giving me that big boost in learning Portuguese she was a wonderful hostess.

1 July
Brasilia

Visit to Congress to meet with Fabio Feldman, BSDP, elected on environmental platform. Outside Congress were several little kids begging and Marco Antonio gave them some small change and spoke with one. A man with a donkey cart was removing paper from trash bins—he will take it to sell on used paper mkt. but for him this is not "recycling" but a means of subsistence.

We met the deputy in a small office—he was *very* handsome and, we are informed, also eligible. Also spoke excellent English, is articulate about environmental issues. Surprisingly, for him the no. 1 issue of the environment in Brazil is *water,* esp. the lack of *potable* water and contamination of the water supply with sewage. His view of environmental issues is obviously very sophisticated and comprehensive. He emphasizes that "civil society" in Brazil must "become stronger" and that environmental problems have their base in economic problems. He admitted to some skepticism about "sustainable development." The rain forest is the topic foeigners assoc. with Brazil but he says timbering is not the problem as in the U.S. and Canada, or rather, it's not the harvesting of wood but the preservation of *biodiversity.* Issues related to energy production and consumption—environmentalists must be prepared to offer "alternatives."

We discussed as an example the use here of alcohol-burning car engines. Does this merely displace the problem onto agriculture, I asked, and he said he would ask the same question—sugar cane plantations, fertilizer—the advantage of alcohol being less air pollution. Cost-benefit analysis needs to be more comprehensive—environmental economics needed.

7A privileged class, I think, not the very rich since they are wage-earners or salaried employees but they live very well here, it seems. I'd have to say that the WV professoriate aren't doing very well by these standards! Even in two income households.

July 1, 1993
Brasilia

Visit to Congress to meet with Fabio Feldman, BSDP, elected on enviromental platform. Outside Congress were several little kids begging and Marco Antonio gave them some small change and spoke with one. A man with a donkey cart was removing paper from trash bins - he will take it to sell on used paper mkt. but for him this is not "recycling" but a means of subsistence. We met the deputy in a small office - he was very handsome and, we are informed, also eligible. Also spoke excellent English, is articulate about environmental issues. Surprisingly for him, the No. 1 issue of the environment in Brazil is water, esp. the lack of potable water and contamination of the water supply with sewage. His view of environmental issues is obviously very spphisticated and comprehensive. He emphasizes that "civil society" in Brazil must 40.1 "become stronger" and that environmental problems have their base in economic problems. He admitted to some skepticism about "sustainable development." The rain forest is the topic foreigners assoc. with Brazil but he says timbering is not the problem

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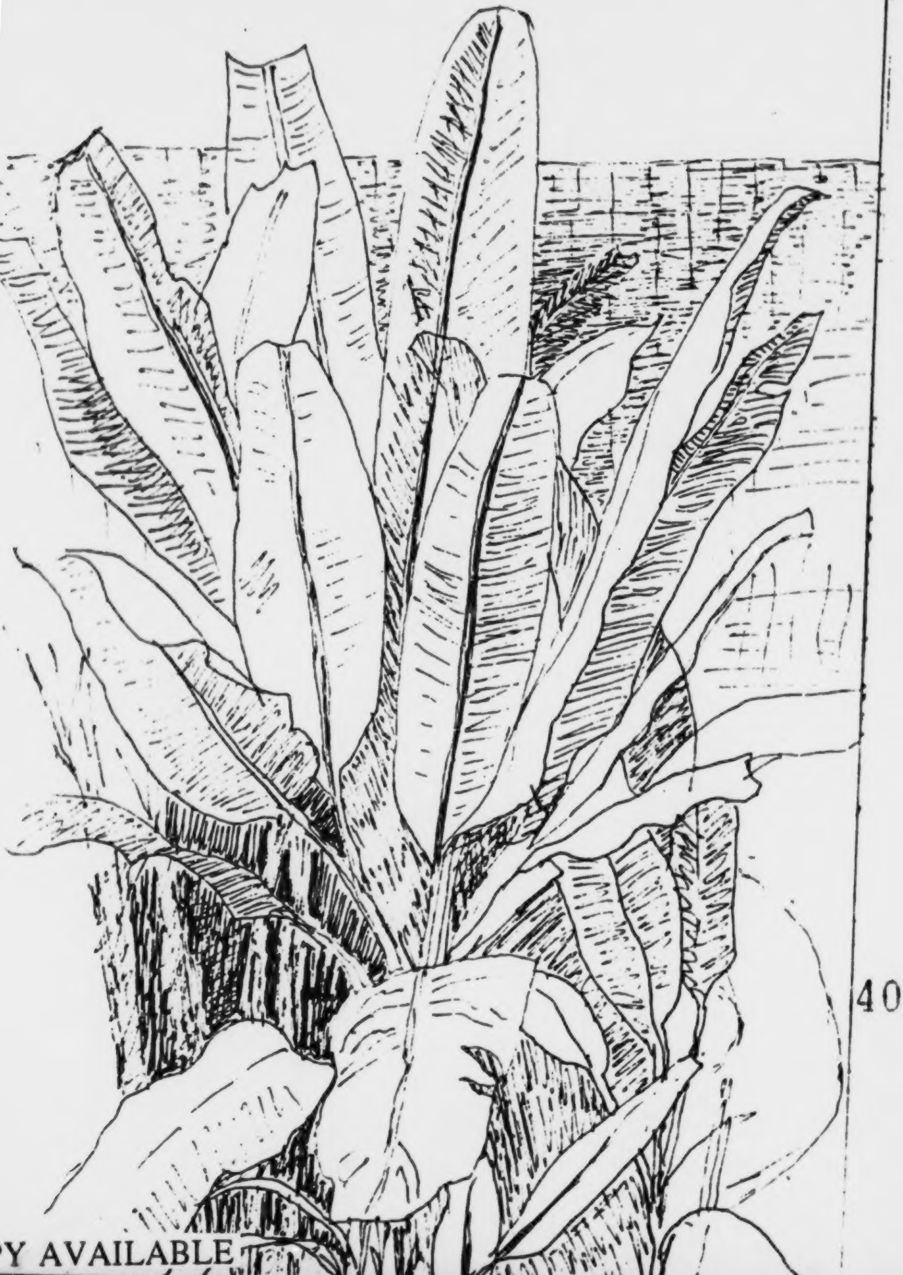

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Readings and Resources

Books

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Acselrad, Henri, ed. Environment and Democracy. Rio de Janeiro: IBASE, 1992.

Articles

"Country Data: Brazil." USIS, 1 Mar. 1993.
"Background Notes: Brazil." US Dept. of State, Bureau of Public Affairs. Oct. 1990.
"Collor's Impeachment and the Climate for Change." North-South Focus 2: 2 (1993).
"O vampiro que sangra o Brasil" (on inflation). Veja, 9 June 1993.

Lectures

Rocha, Marco Antonio da. Exec. Director, Fulbright Commission in Brazil. History of Brazil.
McIntyre, Terry. Deputy Exec. Director, Fulbright Comm. in Brazil. Geography of Brazil.
Cunha, Aceio. Dept. of Economics, Univ. of Brasilia. Economy of Brazil.
Fleischer, David. Dept. of Political Science, Univ. of Brasilia. Political System of Brazil.
U.S. Embassy briefing. U.S.-Brazil Relations, Trade Issues, and International Relations.
Cunha, Murilo Bastos. Univ. of Brasilia Central Library. Research in Brazilian Libraries.
Guerra, Maria de Fatima. Director of School of Education, Univ. of Brasilia. Education in Brazil.

Slides

(BR 1) 2-9 Casa Thomas Jefferson (Fulbright headquarters)
10-38 and (BR 2) 1-39 Architecture, housing, and city scenes
2-8 Prof. Janda Cunha's residence
11-15 Univ. of Brasilia Library and campus
16-38 Satellite cities and region surrounding Brasilia

Other Resources

Brazilian literature and criticism. Reading list provided by Prof. Cassiano Nunes, Univ. of Brasilia.
Univ. of Brasilia Student Guide.
Guia da Biblioteca Central. Univ. of Brasilia.
Santos, Persilia and Jandyra Cunha. Portugues para Anglofalantes. Short language course for seminar participants.
USIS Library—Casa Thomas Jefferson.
EMBRAPA Agricultural Research Institute.
Political Map of Brazil.

II. Manaus/ Rio Negro

2 July
Brasilia en route to Manaus

Chácara—green belt—banana, sugar cane, coffee, oranges
Fires
Satellite city— Taguatinga and Ceilândia, 1, 000, 000 [inhabitants]
Nucléo Bandeirante—one of oldest satellites

Manaus 3:02 p.m.

Black Vultures circling as we enter the city. Lots can be seen from hotel balcony, a few perching on rooftops. Also Yellow-headed Caracaras, 2-3 perching beside the vultures. We have a splendid view from the balcony of the Hotel Amazonas—the Rio Negro (deep blue), boat dock, a church, center of the city. Puffy cumulus clouds. Temp 33° C./ 92° F. Humidity? def. tropical (Ohio Valley type)—complete opp. of the climate of Brasilia this time of year. Tour guide says the water level is the highest right now [winter] and we will be traveling by canoe through the flooded forest.

3 July
Manaus

Power outage in hotel last night—at least twice. The front desk had candles if you could get down the stairs. Sue and I sat on our balcony and watched the street life. Went for dinner (much too early for this country)—8 people in 2 taxis. Two insisted on negotiating a price with unmetered taxis of 100, 000 crz per person to a restaurant (La Barca) or 400, 000 per cab. On the way back we took metered taxis called by the restaurant and the price was only 200, 000 per cab.

La Barca has a large terrace with open arcade. Served us an enormous meal—we hadn't caught on yet that one dish serves at least two people. We tried the Amazon fish specialties—Pirarucú stuffed with shrimp and baked in a cheese sauce; tambaquí fried "filé", shrimp in a creole sauce, vegetable, rice, steamed potatoes, farofa accompaniment. We sampled all the dishes and actually did finish most of the fish and all agreed it was excellent—pirarucú is a delicate white meat, tambaqui has more texture, like catfish or tuna. This morning we found some being sold in the market. This was a fairly fancy restaurant but we paid about $12 each for our meal.

This morning we explored the market—colors, smells, textures, faces, sounds. Little packages of mixed vegetables, tomatoes, peppers, spiny cucumbers, prickly avocados, paprika and spices, onions. A covered meat market with huge slabs of beef cut lengthwise on grain—also intestines, ears, hooves, and a few dogs and cats scavenging the scraps—Bananas, pineapples, excellent – piraruçu is a delicate white meat, tambaqui has more texture, like catfish or tuna. This morning we found some being sold in the market. This was a fairly fancy restaurant but we paid about $12 for our dinner.

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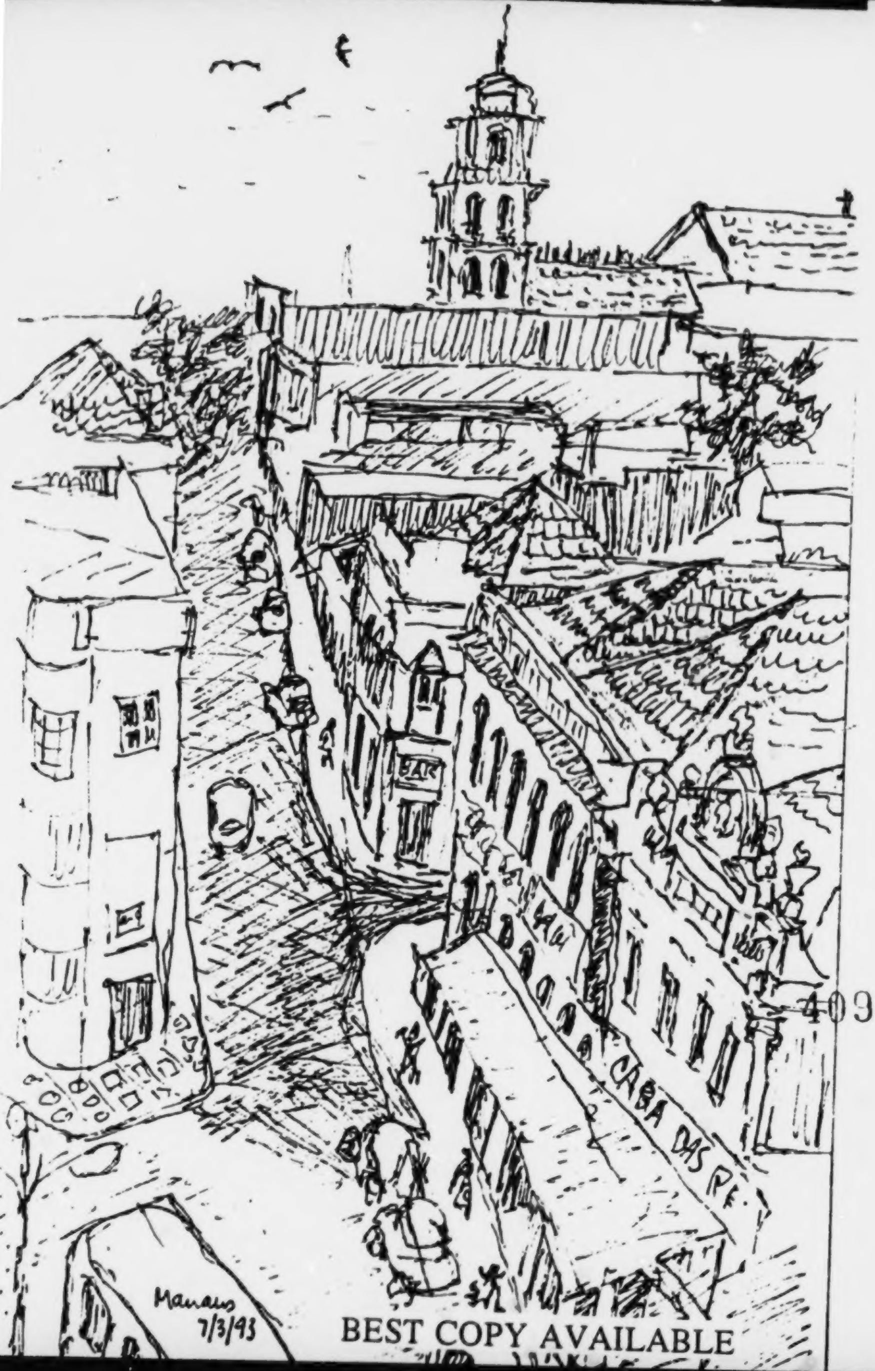
After breakfast we went up and down the streets of shops selling all kinds of imported goods – mostly American but also Japanese audio and electronic equipment. I looked for an Olympus Stylus but no one had it. We are told that we can't carry cameras around
40 our necks in the cities we're visiting from here on out, so I thought of getting something smaller. There's an unbelievable number of stores selling every kind of junk but prices are somewhat hard to figure still, with all the zeroes!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Manaus
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oranges, coffee, pepper, etc. We were conspicuous as tourists but people smiled and told us the names of things.

After breakfast we went up and down the streets of shops selling all kinds of imported goods—mostly American but also Japanese audio and electronic equipment.

We ate lunch at a fast-food/pizza place and hope we didn't do anything unhealthy. There were some deep-fried pastries filled with chicken and beef and pizzas Brazilian-style with onions, ham, eggs, and olives. Drank pineapple drink and limão (lime) which were mixed in a blender with ice—that's the chancy part—how safe is the ice?

You go around sticky and sweating in this tropical humidity and there are water vendors on the street. I'm wondering, if there's so little drinking water in this country, where does all the bottled water come from?

The changing light on the river is lovely and I like the view of this dirty but energetic city from the rooftops. At midmorning there were hundreds of Black Vultures ascending in circles on the thermal currents. This bird probably symbolizes the city—what a thought! You might even get to like the ugly creature that has grace and a kind of majesty once it gets aloft.

4 p.m.

The vultures come down to the rooftops and flock in the streets to scavenge—cars passing by bump them out of the way and people pass by on the sidewalk.

4 July
Rio Negro

Kingfisher
Heron—Little Blue?

Cruise on the Rio Negro on 4th of July—good view of Manaus—shows it to be a busy port. Downstream are a sawmill, grain storage facility, oil refinery—river is much wider than Mississippi (at St. Louis)—a river breeze was refreshing, sun very hot. Black water (as in the Blackwater River of WV) caused by leaching from vegetation—makes the water acid.

At the "meeting of the waters" the muddy brown Solimões meets the blue-black Negro. There were many freshwater porpoises here.

Blue and white swallow near the river banks
Tern—Yellow-billed? freshwater—black primaries, small
Kite? White head
Flycatcher—yellow belly, gray head—waterside
2 green parrots flying overhead
Macaque "xeiro"
Toucan—red on belly—see Channel-billed
Sungrebe (Wattled Jaçana) walking around on water hyacinth and other aquatic plants

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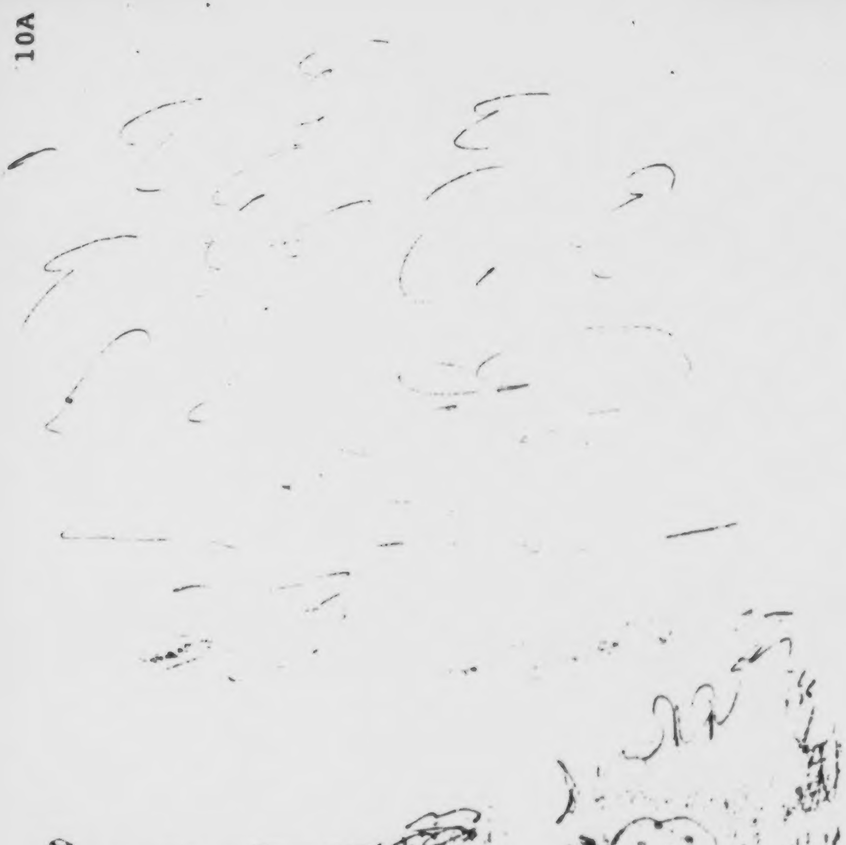

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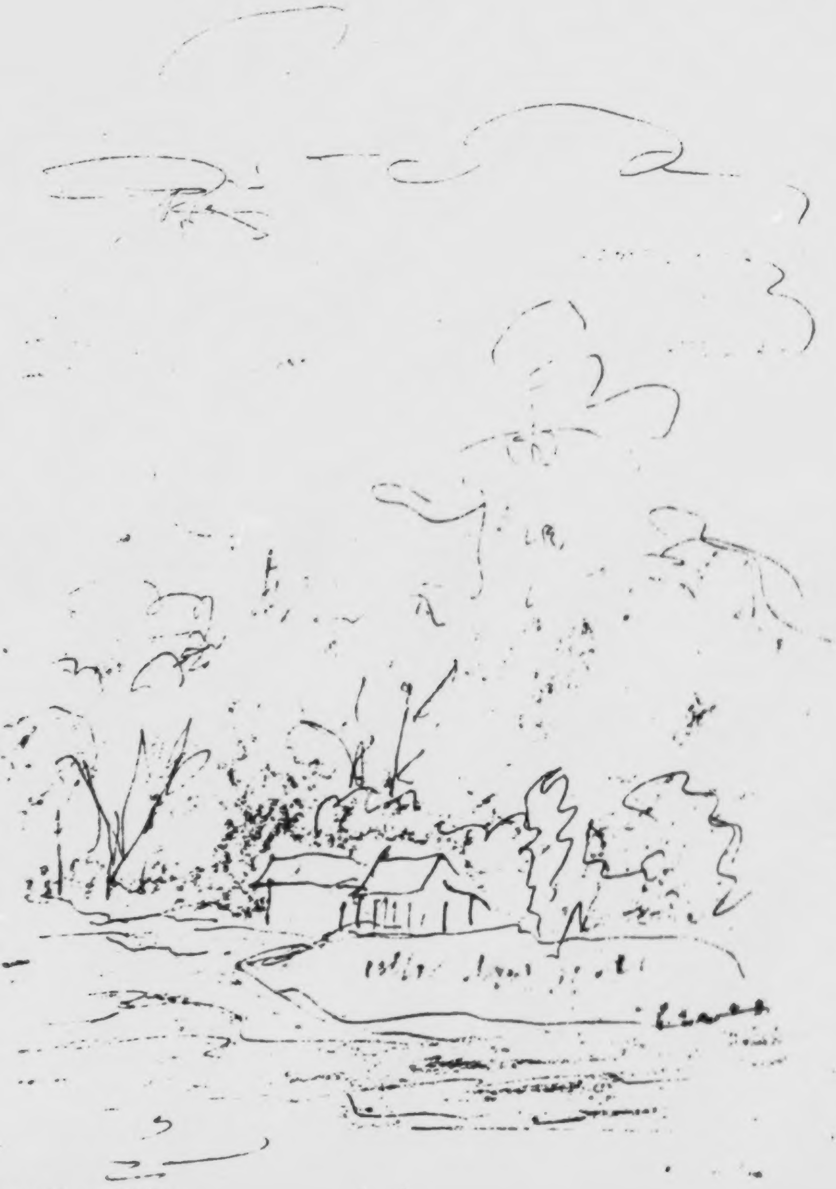

Rio Negro

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Woodpecker—like Pileated—Lineated or ?Crimson-crested (see habitat notes "along rivers")

"Oriole"—very large—see Troupial

Capped Heron—blue facial skin, black cap, white

Yellow-headed Caracara looked like bald eage at first but small, breast light-colored

Forest-Falcons

Caboclo's pet parrot—green, blue on top of head, violet ear patch

Amazon Kingfisher

Ani (black bird with beak like Roman nose)

Largish bird, white breast, long forked black tail Tesoureiro (Muscivora tyrannus—Souza)

Sunset cruise—7 Tree Ducks, the long-tailed bird again, a whole flock of the orioles or Troupials flying across the river; herons, parrots. Tropical sunset was very fast. Afterward a rose-lilac glow and a rosy pillar rising toward the zenith.

Alligator hunting—not very successful bec. of a full moon but the ride was wonderful. We saw two small ones that Roberto (the caboclo guide) and Marcos (son of missionaries) caught—they sighted two larger ones—were very apologetic because the full moon enables the alligators to see us.

The people who operate the bar-restaurant here (family) have pets—a sloth and a coati.

Traveling in the canoe through the flooded forest (várzea)—quiet, macaques, flycatchers, hawk, woodpecker—Roberto always saw them first and pointed them out. [But I saw the toucan just before Marcos called *toucano.*]

Saw homes of the caboclos—stopped at one on a beautiful lake with tall palm trees, where we saw a toucan. Some boys tried to swim out and then got into their boat and tried to chase after us.

The place we stopped was in the backwoods—chickens walking around, windowless [no glass in windows, open door] house on stilts, several men sitting in the yard. Some of us women ventured inside the house where a woman was tending a 6 mo. old baby girl. The woman has 3 or 4 children, the oldest is 29? There was a TV in the house, a hammock slung across the middle of the room. She had crafts for sale—same as at the shop where the boats dock. The man showed how to cut the rubber tree and collect the sap. Bare yard, dog, pet parrot.

At a second place we stopped, a little village along the more open part of the river, there was a boatload of people from Manaus who had come out for a soccer match with the local team. The soccer field was in a cow pasture. Cattle look like Indian-brahma breed. Getting back into the boat we stepped into a patch of fire ants with a real sting and it took a while to get them out of our socks [and off the boat].

The stars, sounds of frogs, rails, a monkey back in the bush—moonlight—Southern Cross. Light is beautiful here—hope to sketch in the morning—hear dawn sounds, see a few more birds—magnificent tour, everyone agreed.

Got a real feeling for life along the river.

6 July
Rio Negro

2 Ibis—very dark (looked black)—Green Ibis
Purple Gallinule feeding on marsh grasses (seeds?)
Saw flock of ibis flying in formation

On the river at sunrise, flocks of the scissor-tailed birds. The white-headed raptor and a Forest-Hawk. Egrets, a Little Blue Heron.

Fishing trip— "Atletico Rio Negro Clube" [sign]
Cattle corral with Cattle Egret

Marshes with flocks of large goatsuckers. Yellow-headed Caracara, parrots. Caught piranha—red-orange bellies. Macaws?—long tails, green

Returned to the "Athletic Club" where the ship's cook prepared the piranha and other pan fish for us to sample. There wasn't much meat on the piranha. A little boy 12 yrs old came with the party and caught several fish—he has vacation from school bec. of the high water.

The cattle in the sketch are in a floating corral and the farmer comes around with a load of reeds or coarse grass (like cane) to feed them. He has to keep them there for 3 wks until the water goes down. Chickens have a roost above the water and a dog was sleeping on a log. The Troupials were very noisy in the treetops where they had their large woven pouch-like nests (a variety of very large oriole). The male raises the bright flame-yellow feathers on its shoulders as it displays. Black head, yellow beak, orange-yellow shoulders, rump, tail.

We returned to the Centro Turistico for another huge lunch of fish, meat, rice, roasted manioc, potato salad, chips, watermelon, other melon, pineapple, oranges, fried bananas, etc. The cook is excellent. Someone seems to have organized the local craftspeople into a cooperative to sell souvenirs to the tourists—it's very cheap and showy stuff. I liked some of it because of the materials used—seeds of rubber tree and other plants, bones, quills, fish scales, wood. I bought a woven manioc squeezer, carvings of the jacaré, toucan, dolphin, and manatee, and some necklaces.

This expedition was a welcome getaway from the city noise and dirt. I did see many birds. Although I can't precisely identify many of them, I can usually get them in the right family. A real birding expedition will have to wait for another time, but I do want to return to Brazil just for that. The várzea is beautiful and the houses and way of life along the river are very appealing.

Addendum to bird list:
Purple-breasted Cotinga
Swallows—Andorinha-de-rio (Tachycineta albiventa—Souza)

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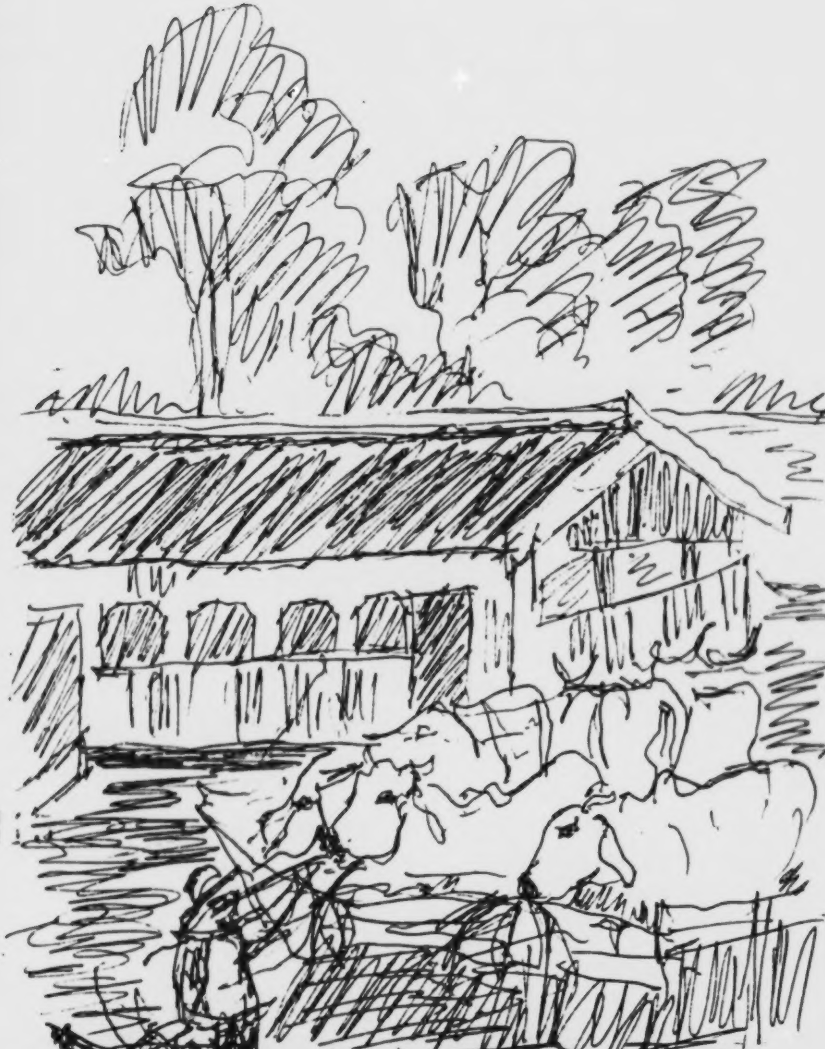

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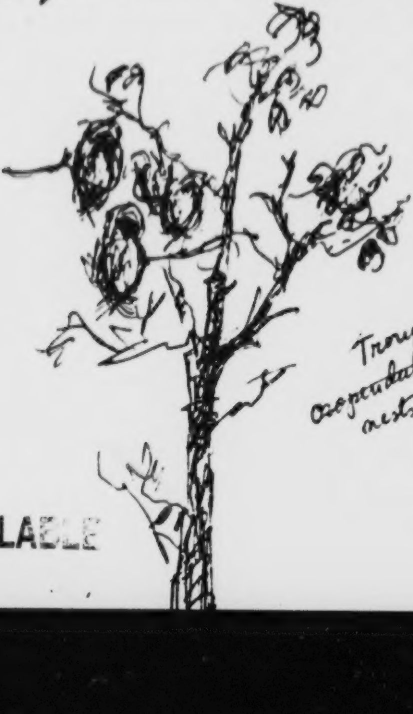

Troupial ~~oropendula~~ nests

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Gavião-pomba (Leucoptueris polionota—Souza, p. 51) amazônico—black tail, back, white head and breast (Kite)

Sand-colored Nighthawk—riverine sandbars—Amazonas—no wingbars (B Venezuela, p. 123) See also Parauque

Large numbers of Nighthawks were resting on short trees in the river where we went piranha fishing and began to fly around. The wing-markings were definitive.

6 July
Manaus

Back in steamy, noisy Manaus—those of us who made the Selvatur feeling rather draggy today, too much sun, early morning and evening boatrides.

For a free trade zone, the merchants in Manaus make it hard to spend money here. I was looking for a small camera that should be easy to find among all the Japanese electronic and audio equipment. But when I picked out the Olympus camera I wanted, the stores wouldn't take a credit card (Visa)—"cash or check only." The store that did take credit cards added on a 30% surcharge. With inflation, I think I will be paying about the same price, but I don't think the surcharge is legitimate. The bookstores in Brasilia didn't do that. Then there was an incredible fuss about taking the card imprint, writing in the amount, phone number, etc. It took half an hour, it seemed, to complete the transaction.

Getting slide film here is difficult, too—which seems strange for a place where people make Amazon expeditions. There seems to be only one store in the center of town.

My system is a little off today—needs a rest. Entropy is manifesting itself as laundry accumulates, suitcases get disorganized—can't find things—purchases require careful packing. I'm glad I came with room in the suitcases. But if the credit card difficulties persist I may not be buying very much.

Manaus has big holes in the sidewalk on main street—tourist ogling store windows or watching traffic could walk into one and break a leg.

Cumulus clouds out the airplane window looked like icebergs floating in a polar sea—even seemed to have their upside-down reflections in the deeper blue below them.

En route—Manaus-Brasilia-Salvador

Readings and Resources

Books

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Mee, Margaret. Bromélias Brasileiras. Instituto de Botânica de São Paulo, 1992.
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Santos, Eurico. Pássaros deo Brasil. Villa Rica, 1992.
Souza, Deodato. Aves do Brasil. Itatiaia, 1987.

Lecture

Vieira dos Santos, Prof. Roberto. Socio-economic problems in the Amazon.

Slides

(M) 1-4 Scenes of Manaus
5-22 Municipal Market
23-34 Scenes of Manaus and Opera House
(RN 1) 1-13 Cruise on Rio Negro
14-35 River scenes and canoe trip through forest
36-38 and (RN2) 1-5 Caboclo home and family
9-37 and (RN 3) River scenes on Rio Negro and Amazon

Films

PBS "The Flooded Forest"
"At Play in the Fields of the Lord"

Other Resources

Map of Amazonas
Amazonas: information cards. EMAMTUR.

III. Salvador

8 July
Salvador/Bahia

Yesterday—full day with exhaustion. Morning lectures on the city, region, popular arts. We were falling asleep during a long (though interesting) slide show of arts and crafts. Dramatic demonstration of capoeira, martial art that was developed by African slaves and their descendants in Brazil. The dances or pantomimes of combat are performed to rhythmic accompaniment and songs. The birimbau, consisting of a bow and a half-gourd for acoustic amplification, is basic instrument.

After lectures we were glad to get out into the street and visit the historic center of the city, the square with the church of ? Narrow streets, renovation going on (UNESCO landmark), shops and street vendors who go after tourists pretty aggressively. We ate lunch at a cooking school for Bahian cuisine—can't give names to all [the things] I ate, but—coconut rice, okra, diverse chicken, fish, and seafood stews, vatapá (gluey sauch of rice flour, dendé, cashews, etc.), a green sauce of okra, a dozen different sweets—pumpkin, white and black coconut, banana—heavy lunch! contributed to the sense of exhaustion.

We visited the Casa Fundacão de Jorge Amado [Brazil's most celebrated novelist] —displaying photos by his wife of JA with family, friends, and notable people (Vargas Llosa, Simone de Beauvoir and JP Sartre)—his various honors, covers of translations of his books into many languages. The orixá of the house is Exu—deity, messenger between gods and humans, gates and doors, a kind of trickster, horned, phallic. The Foundation serves as a research center (archives rel. to JA) and works for preservation of Bahian culture.

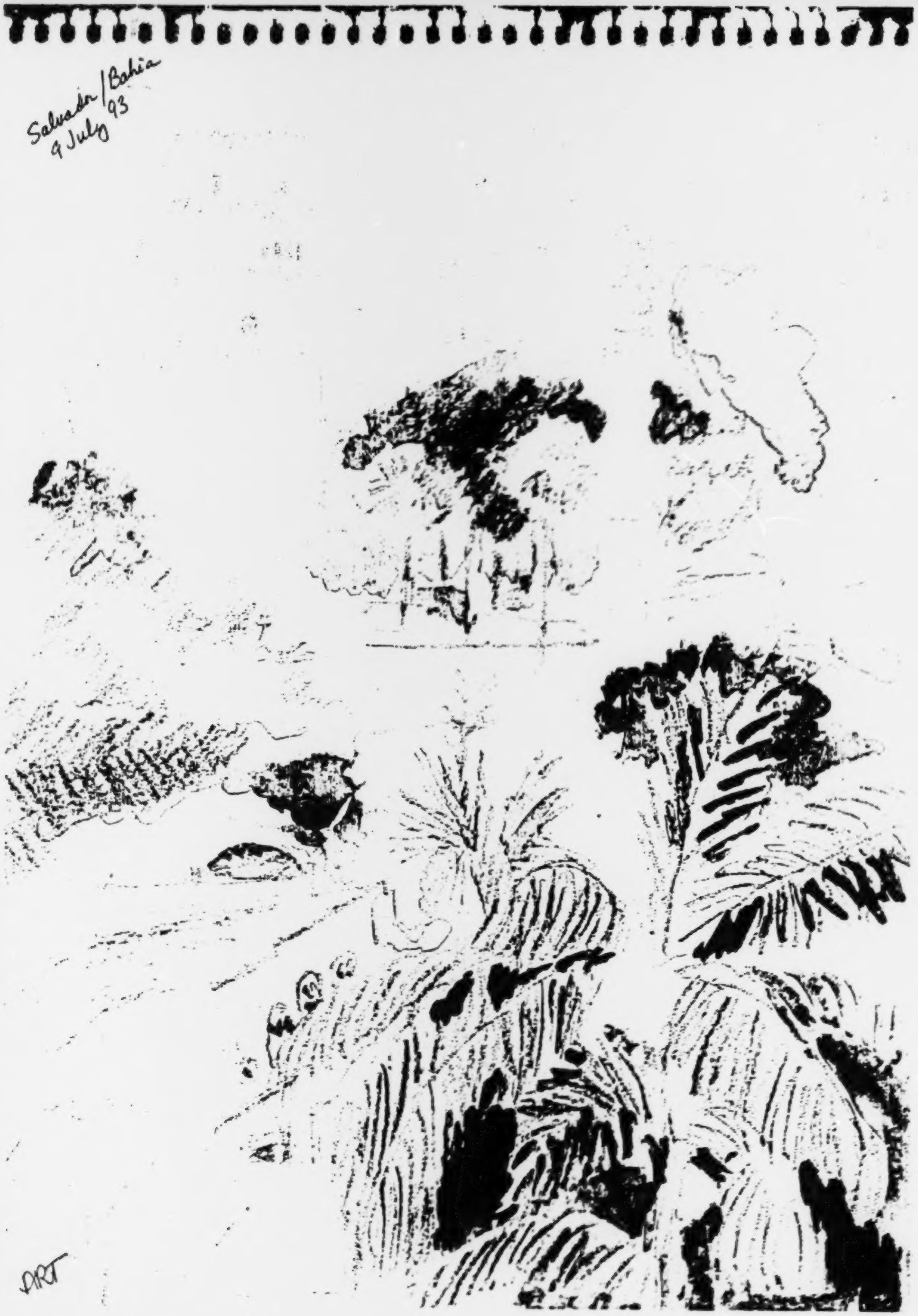
Street vendors—little charms, fig symbol, ribbons. Shops—paintings of Bahian streets (picturesque-primitive style). Clothing—embroidered blouses, lace, camisoles. Literature de cordel. Carvings. Haggling over prices expected.

Walk through the streets, along the bay at sunset—deep maroon afterglow. Crooked streets, up and down hill. Mosaic sidewalks. Portuguese-colonial style old buildings. Visit to "the neighborhood of Dona Flor" [character in JA's novel].

Beaches—will we get to see them?

9 July
Bahia

Yesterday's visit to the Mercado Modelo—a real cultural experience! Haggling over prices is expected but it's a challenge when you're a tourist with a limited knowledge of the language and no knowledge of what things should cost. I did have a good time although I got gouged on one or two items. Most of the vendors were good-natured but they let me work my way



Salvador / Bahia
9 July 93

ART

up to the price they actually wanted, I think. After working me, they put in a little "gift." They seemed to appreciate a tourist at least trying to speak the language and one even asked if I was Spanish.

The market is rather overwhelming, crammed with tourist junk and every vendor inviting you to come and look. Carvings, hammocks, lace and embroidery (one of the best buys, I think), the orixá charms in every size, musical instruments, leather goods, mounted butterflies—no doubt you *could* get some bargains here if you knew prices a little better but it seemed like hard work to the Americans who look for price tags.

I didn't even get to the lower level or stands outside.

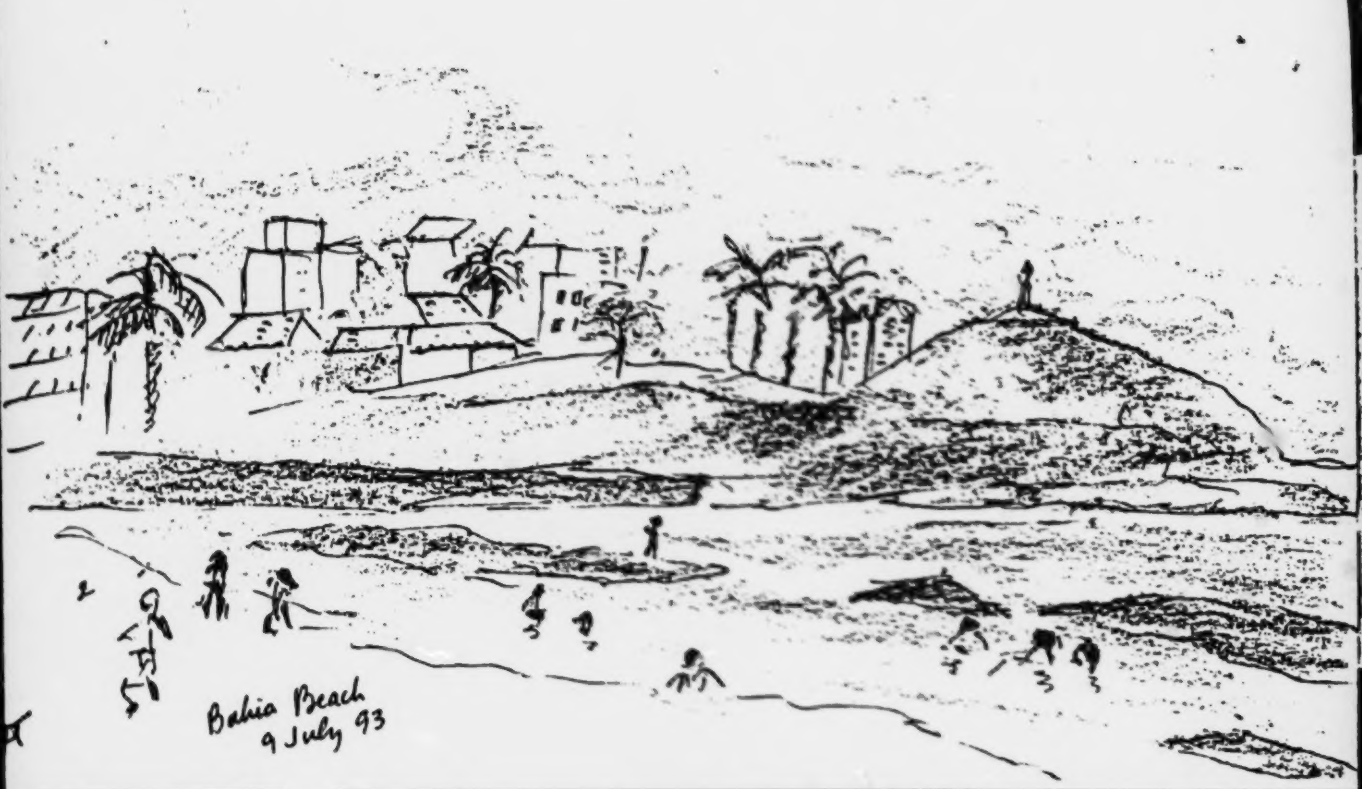
There are a million things to see in this city, but we will get only tantalizing glimpses. There's a rich overlay of cultures, history, scenery that would be fun to explore.

✣

This morning 6 of us walked down Av. Sete de Septembro all the way to the beach—luxury apartments by the bay, hibiscus blooming, sea breeze, shade-lined street except for the last descending hill, tile roofs. The water is a deep turquoise with blue-violet shade and light green shallows. The shore is rocky with some sandy beaches between the rocks—many bathers, mostly deep brown-bronze skin and everyone shows the flesh. Water warm, skies fair. Bahianas selling deep fried hush puppies or fritters. A man selling straw hats. Stands for green coconut drinks, right out of the coconut with a straw. Radio playing something with a reggae beat that we recognized. We stayed on the beach for a while in the good sun and then ate at a sidewalk restaurant overlooking the ocean and below the lighthouse that is a Bahian landmark.

On the way I saw a monument to Stefan Zweig—perhaps where he spent his last years in exile from Nazi Germany. This looks like country for a northerner to adopt. A scrawny bitch dog lurked along the sidewalk and ambled across the busy street. Wish I were a real artist and could sketch the *colors* of this place. Almost forgot to put the people in but they are an important part of this landscape, esp. the warm bronze skin tones. There were many more people on the beach than I could draw in a short time.

with some sandy beaches between the rocks - many bathers, mostly deep brown - bronze skin and everyone shows the flesh. Water warm, skies fair. Bahianas selling deep fried hush puppies or fritters. A man selling straw hats. Stands for green coconut drinks, right out of the coconut with a straw. Radio playing something with reggae beat that we recognized from a previous party or gathering. We stayed on the beach for a while in the good sun and then ate at a sidewalk restaurant overlooking the ocean and below the lighthouse that is a Bahian landmark. On the way I saw a monument to Stefan Zweig - perhaps where he spent his last years in exile from Nazi Germany. This looks like country for a northerner to adopt. A scrawny bitch lurked along the sidewalk and ambled across the busy street. Wish I were a real artist and could sketch the colors of this place! Almost forgot to put the people in but they are an important part of this landscape, esp. the warm bronze skin tones. There were many more people on the beach than I could draw in a short time -



Bahia Beach
9 July 93

Readings and Resources

Novels of Jorge Amado (1912-)
The Violent Land
Gabriela: Clove and Cinnamon
Dona Flor and Her Two Husbands
Tent of Miracles
Jubiabá
Sea of Death

Lectures
Riordan, James. ACBEU. Orientation to Salvador
Laufer, Elena. Brazilian Popular Arts.
Braga, Julio. Dir. of Cento de Estudos Afro-Orientais. African origins of Brazilian culture.

Slides
(S) 1-12 Capoeira demonstration
13-26 Historic center of city
27-38 Port and city scenes
(S/R) 1-12 Beach and lighthouse

Other Resources
Casa Fundacão Jorge Amado (archive and cultural center)
Literatura de cordel:
    João Soldado
    O Pavão Misterioso
As Orixás de Cada Dia na Bahia
Cravo, Mario. Exhibit brochure. Casa de Jorge Amado.
Olodum. Audio tape.

IV. Recife/ Caruaru

11 July
Recife

New city—many new impressions. Hotel architecture is Portuguese colonial style with a courtyard, tile roof, old wooden planks, rooms hardly big enough to put on your shoes. [Casa Grande e Senzala—named for a book by Gilberto Freyre, Brazilian sociologist.] It's pleasant but with two people sharing a room—

Went to a reception at the oceanfront apartment of a USIS official who had invited some Brazilian friends to meet us. It was a spacious apartment with wonderful balconies, hammock in one corner, tile floors, bar—he said it was the most luxurious place he had ever lived, and since our taxpayers' dollars provided it, he wanted to share it with us. The Brazilians were college-educated professionals, professors mostly. They spoke about the region (the Nordeste), its cultural importance in Brazil, and their identity as Brazilians—the emphasis in schools on the unity of Brazil. All of these people have traveled in the U.S. or other countries (all spoke English), but they said Brazilians are somewhat isolated from the rest of Latin America because "there is no road to Peru." But one said they go by car to Buenos Aires—wonder how long that takes?

Also the Portuguese language isolates Brazil somewhat—but the fact that Portuguese is the language of Brazil makes it a major language, acc. to Marco Antonio. I spoke with a woman whose field is "organizational rhetoric" (U. of Maryland)—but naturally it turned out she is a literature type who does rhetoric for a living. Loves the poetry of Cecilia Meireles. She also gave me the name of an American researcher who is studying "the idea of the Amazon."

✣

Yesterday a *long* bus trip to Caruaru, one of the centers of folk culture in the state of Pernambuco. There are street decorations and posters adverstising *forro*; the regional music that is played with accordion, triangle, drums, and flute. Visited the market with its large section of arts and crafts. The clay museum displaying the folk art. The artisans specialize in clay figurines, either unpainted or very brightly painted, depicting the activities of the people, folk heroes or characters, legends, and carnival or fair figures. There is Lampeião, a one-eyed outlaw. There are miniature processions of peasants—an old woman or old man on a donkey in the lead, smoking a pipe. One ensemble I liked was a deathbed scene with an angel at the head of the bed and a devil at the foot.

The clay museum is housed in an old building that was formerly part of a factory. The *caruru* is the name of a kind of cactus that was commercially grown for its fiber and used to make *sacks*.

The excursion took us through the different climatic zones—the Mato, where sugar cane is grown, a transitional zone of higher elevation, and the Agreste which is a cattle-ranching region. There are herds of white, humped cattle. Caruaru was a way station on the cattle drive from the interior to the coast, a halfway point. The third region is the sertão, described as very arid. The Agreste looked pretty arid to me—one of the worst droughts of the century they say is now in progress (but here in Recife we experienced the first rain of the trip)—like eastern Colorado or New Mexico—and as we traveled through the towns with tile roofs and stucco walls I could recall Spain very strongly.

The market in Caruaru—one side more ordinary clothing, utensils, etc.; the other artisan wares for tourists. Vendors not nearly as aggressive here or as intent on haggling. Prices cheap—bought a woven hammock for about $10. Found some of the literatura de cordel—five for 50,000 cr. Didn't buy any of the figurines—found it impossible to select from hundreds of identical types until I found some little cows (carnival cows).

A boy driving some goats through the market. Street vendors roasting ears of corn over a charcoal grill. People carrying loads on their heads. The forro band (minus accordion) came to perform for us in the market square. One of their songs had to do with dogs hunting a jaguar.

Lunch as guests of the mayor of Caruaru—a real feast of regional cuisine—stewed chicken, steak, mutton, vegetables, farofa, black-eyed peas, sausages, pumpkin, etc.

Alto M. was the home of the most famous of the clay artisans, Master Vitalino. His house is maintained as a historic landmark. We visited another artisan's shop—a little man who has had his picture in the paper. He makes figurines of his visions and dreams—grotesque little monsters and gargoyles. He also improvised a little poem for us.

Most of the shops had the same kinds of figures we had seen in C. but one specialized in contemporary subjects—tourists with cameras, motocyclists, an electrician.

The village itself could have been in Spain or Portugal. Boys rode horses up the street; as we left a little herd of cattle came down it.

⁂

Early this morning we walked along the beach, which is public and goes on for miles. Many people were out walking; by midday it was crowded with sunbathers and swimmers. We, alas, were stuck on an endless bus tour of Recife. Our tour guide, a city planner, wanted to show us every type of housing and neighborhood in the city. But we did not stop to see one church or building of architectural interest. Since he could not be heard beyond the front row of seats, the significance of all the places we went by was a complete mystery to me.

We were promised a tour of Olinda, scenic town with bohemian atmosphere. The bus parked at the bottom of a steep hill and we walked up between walls and finally had a few scenic views from the tourist trap at the top. There I had a green coco drink and two roving guitar players came to players were making good music and I picked up a flute (made from a cane stalk, I think, the simplest poss.) and make a sound on it. The vendor asked 100 Cr. but quickly came down to 50 [about $1) and was having fun seeing me try to play it.

A boy driving some goats through the market. Street vendors roasting ears of corn over a charcoal grill. People carrying loads on their heads. The forro band (minus accordion) came to perform for us in the market square. One of their songs had to do with dogs hunting a jaguar.

Rough roads.

Lunch as guests of the mayor of Cuarreru – a real feast of regional cuisine – stewed chicken, steak, mutton, vegetables, farofa, black-eyed peas, sausages, pumpkin, etc. We all received a record album of forro music and instead of paying for the drinks we were asked to spend our money in Alto Moura, the artisans' village 6 km. from Cuareru.

Alto M. was the home of the most famous of the clay artisans Master Vitalino – his house is maintained
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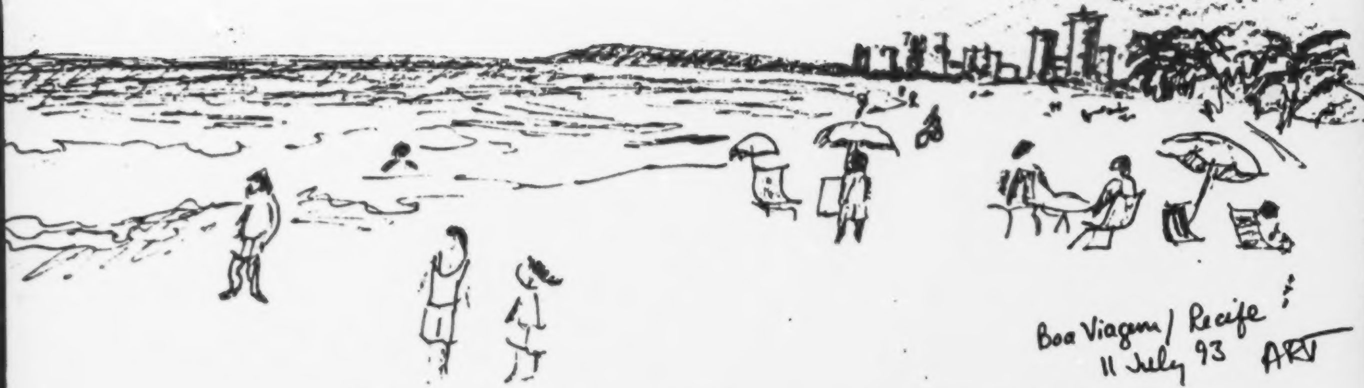

Boa Viagem / Recife
11 July 93 ARV

entertain with improvised lyrics about the Americanas who come to drink green coco—also the hawkers, beggars, etc.

By 3 p.m. we got back to the hotel and hunted a choparia for lunch. Got to the beach when most people were packing to go home and after about 20 minutes it began to rain.

Sue and I went to the local street fair which was by far the most lively thing we've done in this town. There was a forro band (accordion, triangle, and drum) and little girls were dancing to the music—a kind of two-step or cajun beat. Booths selling empanadas, cheese fritters, lots of cakes, also craft wares. Almost all the people there were Brazilians.

Wish we could have been turned loose in Olinda for a couple of hours.

✣

Returning from Caruaru last night—twilight, tree in middle of pond in the arid Agreste—blooming with egrets! Like huge magnolia blossoms on every branch.

✣

We are 10-15° from the Equator. Tropical sun, sea breeze—25° C. this morning; 32° at 3 p.m.

11 July
Recife

In the civic plaza I did see a bird—Masked Water-Tyrant, which came to the edge of the goldfish pond and let me see its field marks well—white head, eye stripe, black wings, white rump, black bordered tail.

12 July
Recife

NYC in summer has a distinctive smell in the streets—rotting garbage. In Recife the smell is sewage. There are canals that give the city the nickname "Venice of Brazil" and the fragrance of the canals is similar. However, the canals and architecture of some of the old parts are more like Amsterdam, since the Dutch founded the port and ruled the city for a certain period.

The people seem careless about the filthy condition of the streets, even in the expensive part of town. Here, too, are the frightening holes in the sidewalk. As in Bahia, cars are parked on the sidewalk so that pedestrians have to walk in the street. Traffic is at least somewhat slower than in Brasilia and drivers sometimes yield to pedestrians.

Air conditioners in hotels usually have no control settings. Water supplyis inconsistent. Only in Bahia [luxury hotel] a full spray instead of a trickle in the shower. We learned that water is now rationed in NE cities, 6 hrs a day (e.g. from 6-8, 12-2, 7-9). Water certainly is the major environmental problem, one that affects daily life. It seems ironic that a country with the world's largest watershed lacks drinking water.

12 July
Recife

Visited a sugar factory and plantation—cane is not harvested until September, so the factory workers were doing maintenance and repair work. Steam powered presses. Huge brick boilers use the leftover fiber as fuel. Seasonal workers come from cities during harvest; permanent workers live on the plantation. There is a primary school for the children. The harvest workers get minimum wage + 10%—it's subsistence work only. The casa grande is on a hill overlooking the rusty and black factory buildings.

Afterwards we heard a lecture and visited historic house [Casa Grande do Engheno Massangana] where Joaquim Nabuco [1849-1910, leader for abolition of slavery in Brazil] had lived in his youth.

Rain—fertile country—a red flower with leaf like canna—flower like bird of paradise plant.

Lecture by Prof. Sebastiano Villanova, sociologist and director of Joaquim Nabuco Foundation for Tropical Knowledge

Casa Grande of a plantation—symbolizes social system

Senzala = slave quarters (African)

Gilberto Freyre, *The Masters and the Slaves (Casa Grande e Senzala)*—first attempt to describe Brazilian society in sociological and anthropological terms

"feudal complex"

"sugar civilization"

Tropicalage? discipline: Interaction between nature and culture in the tropics

12 July 1993

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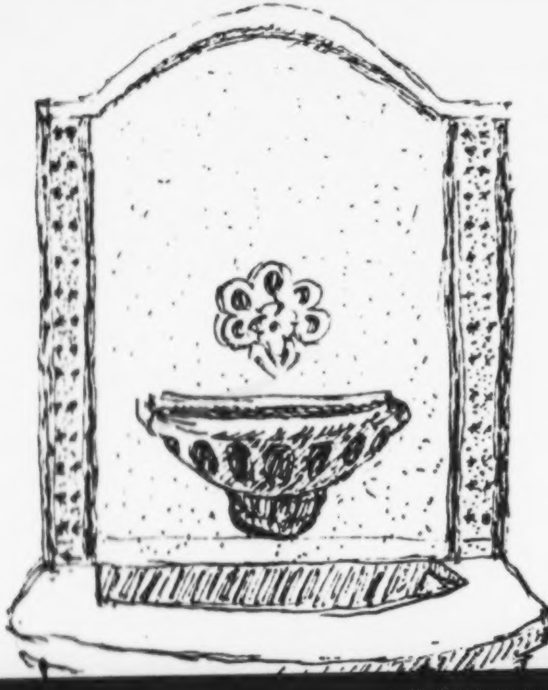
Rain - fertile country - a red flower with leaf like canna - flower like bird of paradise plant.



12 July 1993

Prof. Sebastiano Villanova, sociologist and director of Joaquim Nabuco Foundation for Tropical Knowledge

J. N. b. 1849 Leader for abolition of slavery in Brazil.
d. 1910

Casa Grande of a plantation - symbolizes social system

Senzala = slave quarters (African)

Gilberto Freyre, The Masters and the Slaves (Casa Grande e Senzala) (also name of our hotel in Recife) — first attempt to describe Brazilian society in sociological and anthropological terms

"feudal complex"

. "sugar civilization"

Interaction between nature and culture in the tropics (tropicalage ?) — discipline

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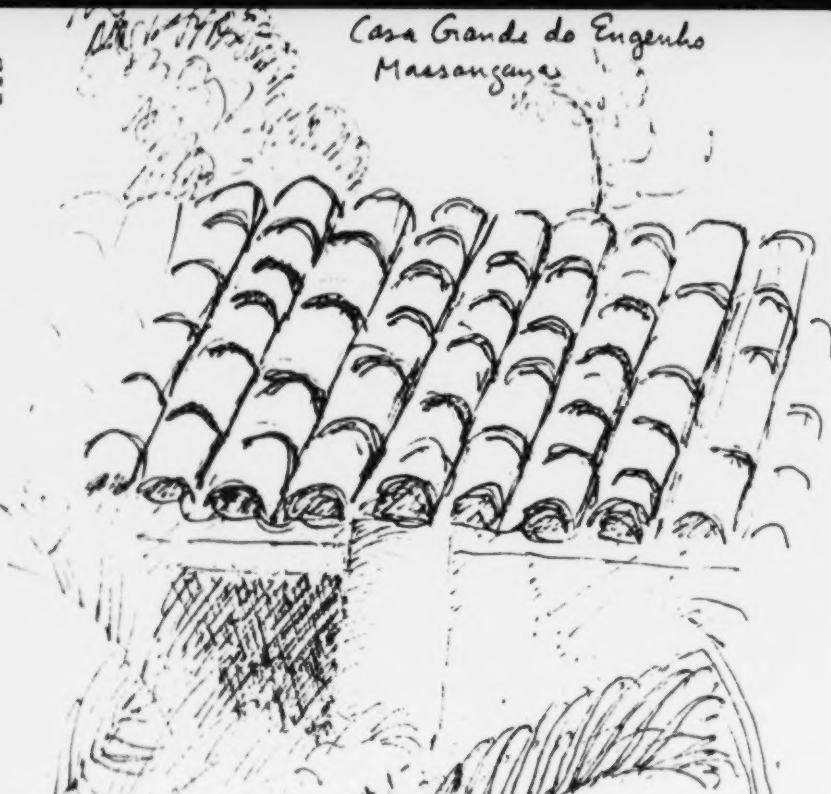

Casa Grande do Engenho Massangana

12 July

Pair of wrens? enormous nest of sticks in a lower branch of a large magnolia-like tree - eye stripe, reddish-brown cap, chestnut on wings -

Kiskadees very active at midday; Turkey Vultures.

(The plantation)

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Readings and Resources

Books

Freyre, Gilberto. The Masters and the Slaves: A Study in the Development of Brazilian Civilization. Trans. Samuel Putnam. NY: 1946.

Lecture

Villanova, Sebastiano. Sociologist. Dir. of Joaquim Nabuco Foundation for Tropical Knowledge.

Slides

(S/R) 13-25 Scenes of Recife
26-31 Olinda
34-37 and (SP) 1-5 Usina Bom Jesus, sugar factory
(SP) Massanghana, historic sugar plantation
(C) 6-11 Clay Museum, Caruaru
12-25 Municipal Market, Caruaru
27-38 Alto Mouro, artisan community

Other Resources

Literatura de cordel:
  O Principe do Barro Branco
  Biografia de Lampião
  A Chegada de Lampião no Inferno
  A Mulher que matou o Marido de Xifre
Brazilian Folklore. Brochure.
Jornal de Forró.
Brasil Nordeste. Audio tape.

V. São Paulo

14 July
São Paulo

Fog and drizzle, temperature 50-60° F.—utter contrast to the climate of Bahia—here it's winter and people are wearing sweaters. Avenida Paulista—financial and business center, formerly lined with the mansions of coffee barons, now with banks and stores, office buildings, and traffic like New York or Boston. We have too little time in this city, the center of culture, media, publishing, industry—a first world city surrounded by favelas—magnet to the poor from Brazil's interior and northeast, with large ethnic neighborhoods (Japanese, Italian)—an official pop. of 12 million but est. by anthropologist [who lectured] today at 15 million.

We had an excellent lecture by an anthropologist from the Univ. of S.P. (female) on "The Challenge of Modernization in Brazil." She picked up my comment that many features of Brazil we have observed on the trip make me think of the 19th c. and Dickens' London.

There is the prosperous and modern life lived by about 10% of the people, while the other 90% lack adequate water, sewer, housing, health, income, nutrition—every measure of the standard of living of the first world.

The middle class here, we have seen, live quite well, with help to take care of the house and kids. A little girl, daughter of a professor, who accompanied us on the tour in Recife, talked about their maid: "She takes care of us so well, she cleans the house, she makes our bed, she cooks for us. . ."

In contrast, shanties surrounding a pond that was more or less an open cesspool, canals that were more or less open sewers, garbage in the streets even in Boa Viagem (rich part of town in Recife)—the whole city smells of sewage but one ignores it. Walking on the beach I noticed yellowish-brown foam as the waves ran up onto the sand. . .

As in 19th c. London or Paris, street urchins go from begging to a life of crime and drug dealing or prostitution.

Conditions that seem utterly unacceptable in the US yet how different are American ghettos and barrios?

✣

One of the most interesting tours of this seminar from the p-v of research was to the Cultural Center Itaú. Here we saw the Museum Without Walls. They are constructing a computerized, multi-media databank which to date includes Brazilian painting from 18th-20th c. and the history of São P. The archive is accessible from different locations in Brazil. From a computer terminal a researcher can access Brazilian paintings by artist, period, school, subject, etc. and call up a digitized image of a particular painting as well as info on the artist (2 different screens). The photo archive of SP was also catalogued by period, locale, etc. and the photographs of Ave. Paulista were accompanied by diagrams showing the street dimensions and features, the angle and direction from which the scene was being viewed—so that you could call up a succession of views over the last 100 years of one particular part of the city. There is also a video collection, films being produced by the cultural center itself (for example, one on the Modernist movement in Brazil) as well as by others.

Electronic/digitized reproductions of the paintings can be printed out (if permission hasbeen granted for repro.)

Did visit two excellent bookstores, bought literature and one expensive art book—Margaret Mee's watercolors of Brazilian bromeliads. I've spent a lot of money on books but this is prob. the best way to get Brazilian literature—and I'll just have to work on my Portuguese with a good dictionary. Actually I'm not finding it much more difficult to read than Spanish.

I feel I must blend in well here because people in hotel or on the street sometimes make small talk as though I understood everything they said. I'm still missing important vocabulary! I'm grateful for my work in comp lit and foreign languages now. Because few of the members of this group are able to actually do research here or make use of the literature and other resources avial. This shows the glaring omission of language study in the American educational system. Everyone in Brazil, it seems, wants to learn English. But not a lot of English is spoken here.

Of course, it's unrealistic that on a trip like ours we might be expected to do a serious research project. Surely we could do at best a sketchy preliminary survey of what topics are of interest to us and where to *begin* an investigation.

For example, my emerging interest is in the natural history expeditions and the writing and art related to the Amazon. I've only begun to get a coherent picture of what an investigation might include and where the sources of information are. But there's almost no time to launch an investigation as we have, in effect, two days here, and 3/4 of that time was scheduled for other activities.

16 July
São Paulo

Tour of historic center of the city of S. Paulo. Group standing in front of the cathedral while the guide was talking, became completely surrounded by curious street people—all of us very uncomfortable until we got to the metro entrance. Clean, efficient, well lighted and well marked subway—like Paris Metro and Washington, DC. Except they can't make change for the tickets! Eternal problem in this country.

I struck out on my own yesterday afternoon in the streets of São Paulo, actually only a few blocks to the MASP (Museum of Art of SP) and to do some shopping. MASP has a first-class collection of European art, from the Byzantine period on up, with some Rembrandts, Van Goghs, Cezannes, Reynolds, an example or two of every significant painter and period up to the early 20th c. it seems. There was also a very interesting special exhibit of engravings by Max Klinger and another show of works by Amelia Toledo (handmade paper, abstract watercolors, assemblages, hangings, casts of seashells—someone who likes shells as much as I do).

I have to quarrel with the way the paintings in the permanent collection are displayed, in one huge room, mounted on plexiglass panels, so that you walk through the rows of paintings from medieval in front to modern in back. Unfortunately there is no free map or guide and you must walk to the back of the painting to see the name of the artist and the title and date of the painting. Also the lighting is very poor.

I found another beautiful book of Margaret Mee's at MASP. Count my discovery of this woman artist and her botanical study as one of the most significant things , for me, as inspiration and addition to the awareness of Brazil and the Amazon by various Europeans and Americans.

Yesterday on the city tour I turned to Zezé McIntyre and said something like "Estou com frio" ("I'm cold.") She responded with something or other, did a double take and squeezed my arm, big smile— "Do you know you are speaking Portuguese?"

✣

Falls of Iguaçu require more time and energy to describe than I can do tonight. Four of us took an adventure, decided to visit both sides of the falls, and spent our afternoon in Argentina. I feel that we really saw the falls in a way that the rest of the group didn't. The cab drivers (who do these trips daily) said the Argentina side was much prettier and they were right. I didn't think we could manage this trip in one day, but of course the cab drivers knew we had plenty of time to see the falls and get back to the airport. Four of us shared a cab for a price of $80 US plus small park admission fees and a boat trip to the Devil's Throat—in all $25 apiece was reasonable for a 50 km. round trip with guide.

Readings and Resources

Literature

Nist, John. The Modernist Movement in Brazil." U. of Texas, 1967.
Andrade, Oswald de. "Manifesto Antropófago." 1928.
Bishop, Elizabeth and Emanuel Brasil, eds. An Anthology of Twentieth-Century Brazilian
    Poetry. Wesleyan UP, 1972.

Lecture

Montes, Maria Lucia. Anthropologist, Univ. of São Paulo. "The Challenge of Modernization."

Slides

(SP) 15-37 São Paulo city views and historic architecture
(I) Falls of Iguaçu

Other Resources

Instituto Cultural Itaú.
    Film on Modernist Movement in Brazil.
    Cadernos Cidade de São Paulo.
    Electronic archive of Brazilian painting.
MASP (São Paulo Museum of Art)
    Guide to MASP
    "Amalia Toledo—Caminhos Para Olhar" Exhibition, June-July 1993.
Film: "The Mission" (historic drama on the Jesuit missions to the Indians of Brazil and
    Argentina—scenes of Iguaçu Falls).
Map of São Paulo.

VI. Ouro Preto

18 July
Ouro Preto

Coal-crested Finch
Rufous-collared Sparrow

Minas Gerais is the mining region of Brazil and Ouro Preto is certainly the gemstone capital. I'm almost afraid to write down what I bought today: emeralds, blue topaz, Rio Grande topaz [citrine], tourmaline, earrings, imperial topaz, amethyst. Some of these will be gifts and I'll have others mounted for myself.

19 July
Ouro Preto

This journal is so rambling and at times incoherent, there can be no pretense of literature here. My cold is making me drag and I found myself rather shaky when I tried to stand on the (balcony? verandah? patio?) of our hotel (Pousada Mondego) and sketch the view of the city. Later Zezé took me to the drugstore and asked for proper cold medicine and vitamin C (which comes in an orange-flavored, effervescent tablet). This improved my state considerably.

Despite resolve to spend no more money here I bought some more gemstones and a pair of earrings. Really believe the expensive-looking store, Amsterdam Sauer, gave better values than the stores that claimed to give discounts to our group. The stones were nicer, I think, and larger than the ones I bought for the same price at Casa das Pedras.

This morning visited a baroque church, Nossa Senhora do Pilar, full of elaborately carved wood covered with gold leaf. The priest gave the tour of the nave and sanctuary and told the history of the church and its art. He actually goes to Europe to lecture on the subject, we were told. Showed us a storage cupboard behind the altar that wad discovered a few years ago during restoration work—filled with carved wood images of saints and other objects. Also showed us some of the 18th c. vestments, incl. an embroidered (cope?) worked in the orient and brought from Portugal for the dedication of the church.

How does one describe the interior of a baroque church? I've seen many in Austria—but have to say this one reminded me very much of the "Moorish" Keith-Albee theatre, with the gilded wood and twisted baroque columns. The similarity isn't entirely coincidental, either.

Just as the Falls of Iguaçu elude my powers of verbal description right now (I plead fatigue and cold) so does Ouro Preto, a very lovely historic city, made for artists, beautiful light, dramatic landscape, picturesque streets and churches. I still have some trouble fitting together *this* Brazil with the other

Ouro Preto
19 July 1993

ART

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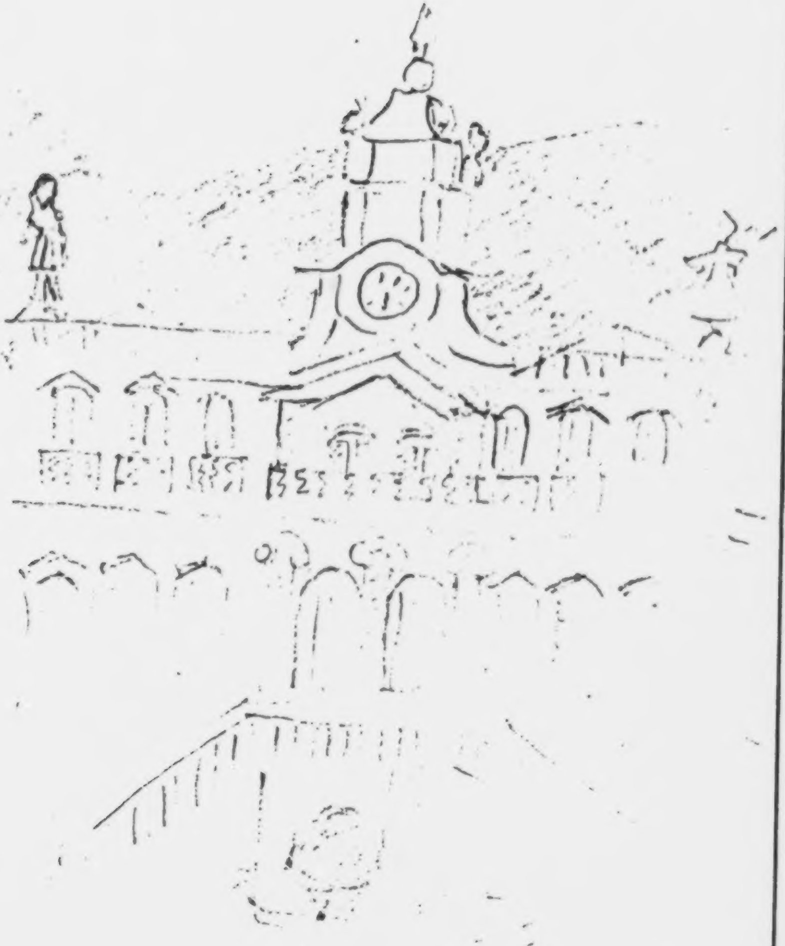
The first independence movement in Brazil began here and had an untimely end – stimulated by reasons similar to the American independence movement – the inhabitants of the region didn't want to pay taxes on all the gold they were mining - The hero of the movement, nicknamed "Tiradentes" ("dentist") was betrayed, hanged and quartered, and his dismembered parts displayed in squares throughout the country -

A nanny goat and several kids were browsing in the area around our hotel this evening.

44.) Market square across from St. Francis of Assisi church and below our hotel has vendors of soapstone figurines, boxes, chess sets, etc. special art of the region. The famous sculptor, Aleijandrinho, carved the decorations of the front of St. Francis out of soapstone.



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Ouro Preto

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20 July
Minas Gerais
En route to Rio de Janeiro via Congonhas and Petropolis

Hilly terrain like central WV, deforested hillsides, rocky and arid like Colo. but w/o the high mt. ranges. Forests w/ eucalyptus, araucaria, ficus, magnolia?, here and there a blooming tree w/ bright yellow flowers, orange creeper. Early spring—kids flying kites, lettuce in gardens.

Itacolomi—rock formation above Ouro Preto: "God's Thumb"

Cold—frost-bitten trees

Cows—illusion of temperate zone lost with palm and banana trees in the pasture field.

Food recognizable—corn meal mush, pork crackling (pork is regional specialty). Caldo verde—greens/soup.

Towns—Portugues colonial architecture—pioneers—bandeirantes discovered gold—dev. of Rio as port city.

Hawkers of fake gemstones: "Nice stones! Three for a dollar!" Dollars are very welcome—

Slaves who worked in the mine were said to have carried away the black gold dust in their hair—used it to buy their freedom.

Red soil must be fertile here—water plentiful.

Black Vultures perched in roadside trees: egrets; G. Kiskadee. Crow-sized bird with black head and back, white tail.

[Sketch: Volcanic peaks,—rugged, bare hills, scrub vegetation]

Garimpeiros = miners

Red road cut on the hywy to Rio—dozens of Black Vultures and at least 2 Crested Caracaras—

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46

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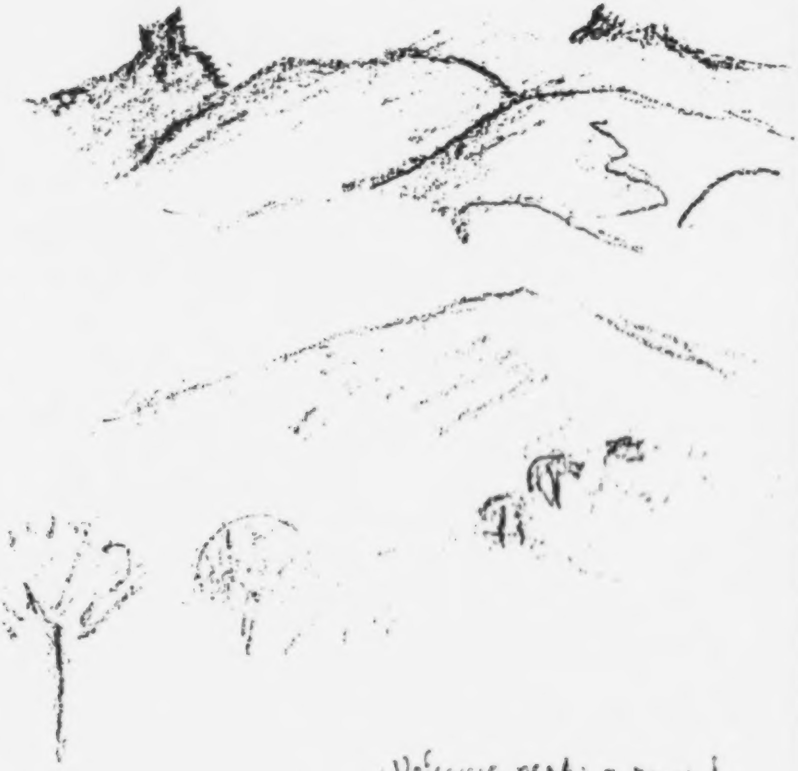

Volcanic peaks – rough,
sparse cattle, [illegible] vegetation ...

Garimpeiros = miners

Red road cut on the hy. to Rio – dozens of Black Vultures and at least 2 Crested Caracaras –

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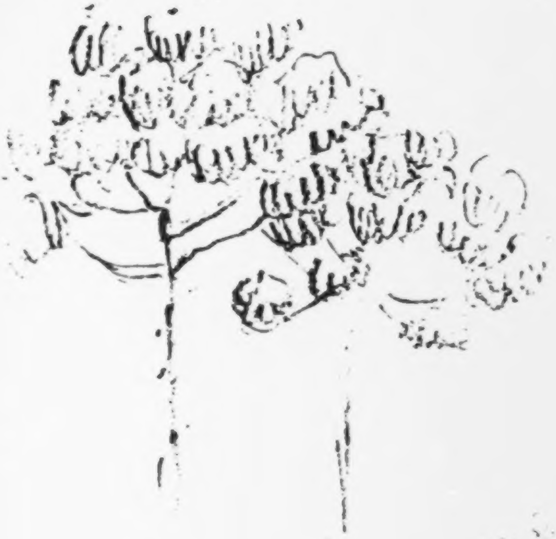

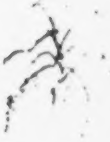

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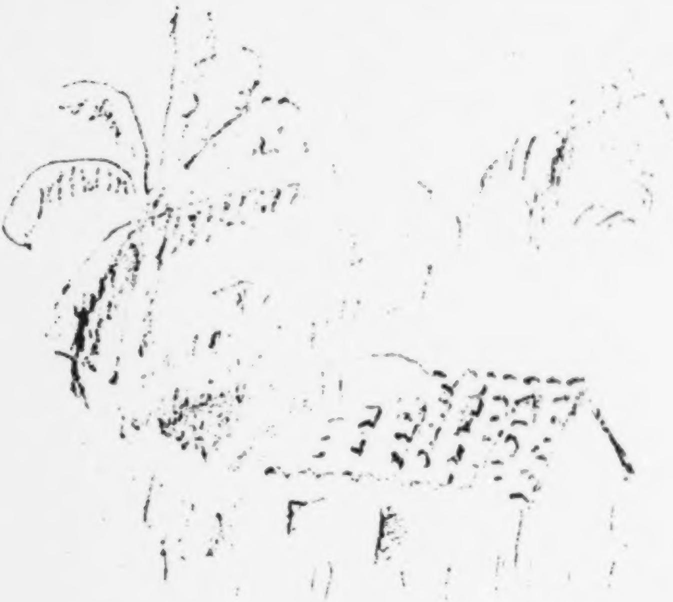

21 July 1993

Congonhas - very beautiful setting for the sculptures of Aleijandinho - the most famous work of art in Brazil - the saints have faces of leaders of the independence movement. Turquoise sky. yellow blossoms of the ipé Tree. Long bus ride through the region of Minas Gerais - good look at the countryside and vegetation - Finally reaching Petropolis, the summer residence of Dom Pedro II, emperor of Brazil, high in the cool mts. above Rio. Beautiful gardens - saw many Bananaquits and

Readings and Resources

Book

Andrade, Marco Antonio de. Aves Silvestres: Minas Gerais. Belo Horizonte: CIPA, 1992.

Slides

(OP) 2-22 Scenes of Ouro Preto, architecture
25-38 Congonhas—Aleijandrinho statues

Other Resources

"Gemstones from Brazil" and "Brazilian Gems and Jewelry." Pamphlets.
Map of Ouro Preto.

VII. Rio de Janeiro

21 July
Rio de Janeiro

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Finally reaching Petropolis, the summer residence of Dom Pedro II, emperor of Brazil, high in the cool mts. above Rio. Beautiful gardens—saw many Banaquits and a hummingbird at a bright red tree (blossoms like red-hot poker but sticking out horizontally) until a guard made me get off the grass. Inside they make you wear absurd felt slippers over your shoes as you walk over the wooden floors and no cameras are allowed.

Coming down the mt. to Rio, dark silhouettes of the humpback range, rose sky, a thin new moon oriented like a canoe—picture perfect. Arriving after dark and going through long tunnels connecting the north and south parts of Rio, we didn't get much of an impression or view of the city—huge traffic jam on the main highway outbound—crammed public buses with people just standing still. At one intersection small children were running up to car windows and begging.

We had academic lectures this morning—I was getting somewhat impatient to see the city and finally had good views during a cab ride to Botafogo for yet another lecture. There is not only the beach but a central lake, the dramatic mts. that divide up parts of the city in strange ways, also some interesting old houses and beautiful avenues. You can see the charm this city has that seemed entirely missing in São P.

Finally got to the beach a little after sunset and enjoyed the colors of water, mts., sky, dipped my feet and walked on the sand. The lights were coming on as the afterglow faded and the city looked very beautiful; resistant as I am to urban beaches I was enchanted.

22 July

Portuguese orthography:
aice crim = ice cream
xelim (Austrian monetary unit = schilling)

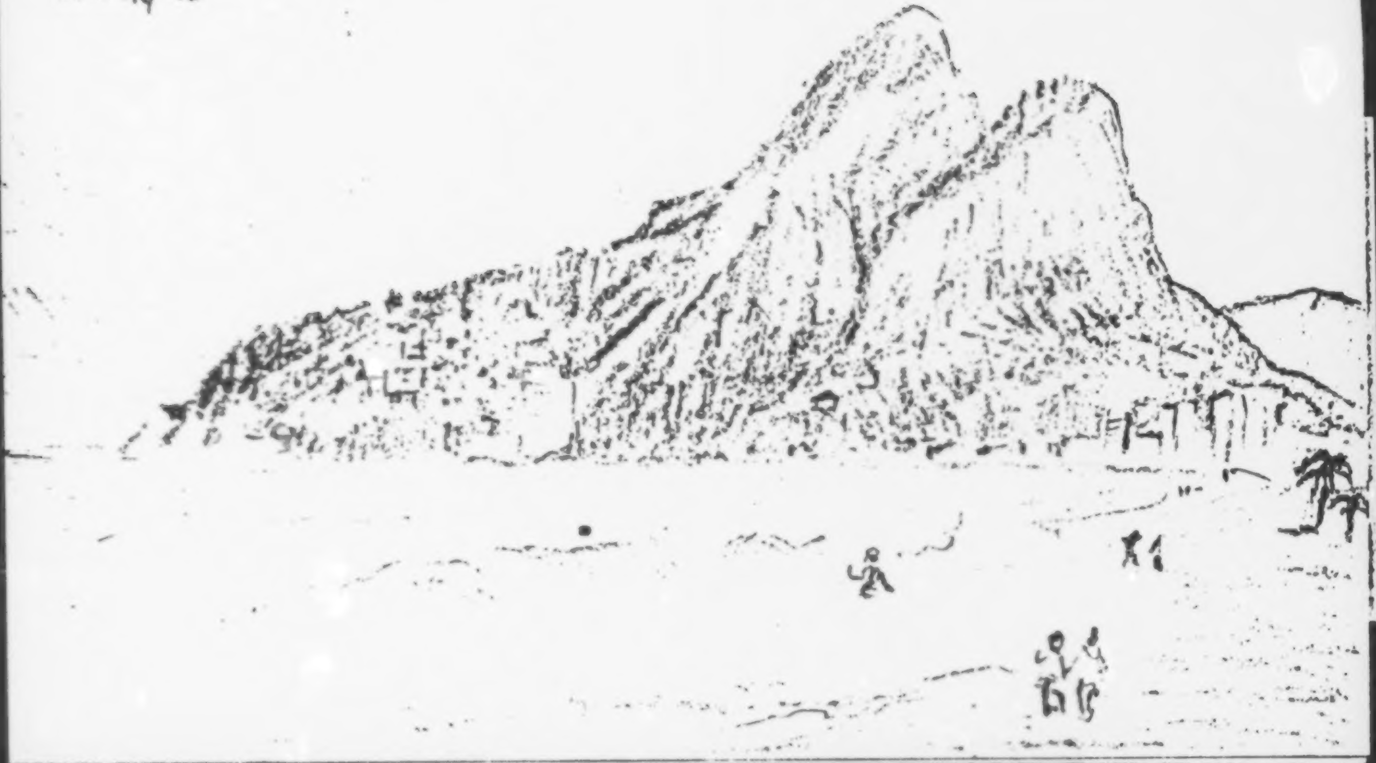
24 July
Rio de Janeiro

There are mostly beach scenes and views from hotel rooms in my sketch book because those situations were almost the only ones that gave me enough time or a place to sketch. Think I did still capture some of the color and impression of the places—

a hummingbird at a bright red tree (blossoms like red-hot poker but sticking out horizontally)

until a guard made me get off the grass. Inside they make you wear absurd felt slippers over your shoes as you walk over the wooden floors and no cameras are allowed. There was some nice 18th c. Brazilian furniture, portraits and artifacts of the emperor and empress (the crown jewels, coronation robes, her jewels and sewing kit), a china collection, a wonderful treasure chest ~~made of~~ decorated w/ Sèvres enamel and ceramic work (definitely a rococo piece). But this palace doesn't hold a candle to the Hapsburg residence in Schonbrunn.

Coming down the mt. to Rio, dark silhouettes of the humpback range, rose sky, a thin new moon oriented like a canoe – picture perfect. Arriving after dark and going through long tunnels connecting the north and south parts of Rio, we didn't get much of an impression or view of the city – huge traffic jam on the main highway outbound – crammed public buses with people just standing still. At one intersection small children were running up to car windows and begging. We didnt venture far from the hotel (5 star Everest in Ipanema, 1 block from beach – but



Ipanema Beach
21 July 93

still no hot water in the morning) for dinner — an Italian restaurant specializing in seafood. We had a kind of bouillabaise with squid, octopus, shrimp and fish, served over rice at a very moderate price - about $500,000 for 2 people - Walked over to the beach where a ~~This morning~~ bicycle marathon of some kind was in progress (not a race, possibly some sort of fundraising event) and others in the group walked along the beach while I returned to the hotel for much-needed rest.

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22 July

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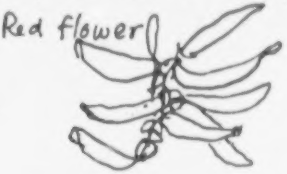
Jardim Botânico 23 July

Finch? w/ red bill and belly ~10 in yucca trees
Wrens (like House Wren) See Red-banded Fruit-Eater (Venezuela pl 26)

Prob. Bananaquit Small bird - finch size
yellow belly, black eye stripe, decurved bill

Thrush - Turdidae - like Robin (Rufous-Bellied Thrush Minas p. 137)

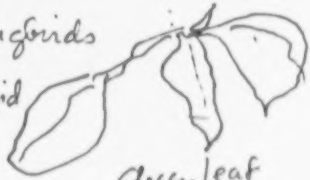
Erythrina reticulata "Mulungu"



Leguminosae Pap.

Bean-shaped
Pods 6-8"

Attracts hummingbirds



Glossy leaf

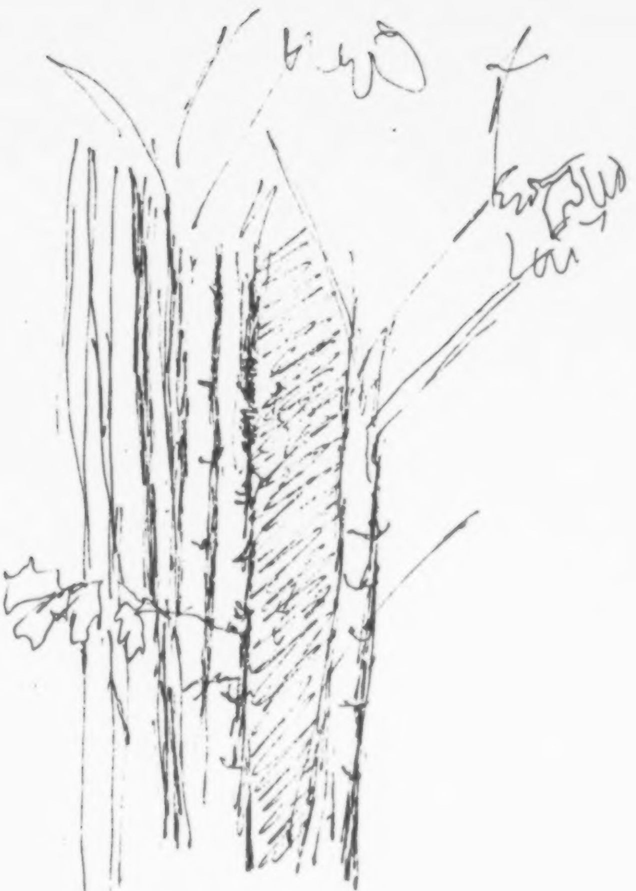
Swallow-tailed Hummingbird
~~Wood-nymph!~~
Blue-gray Tanagers
Bananaquits

(Black bird, slender, red cap, oriole size, light throat patch?
See Flame-Crested Tanager or crest (Venezuela, pl. 19))

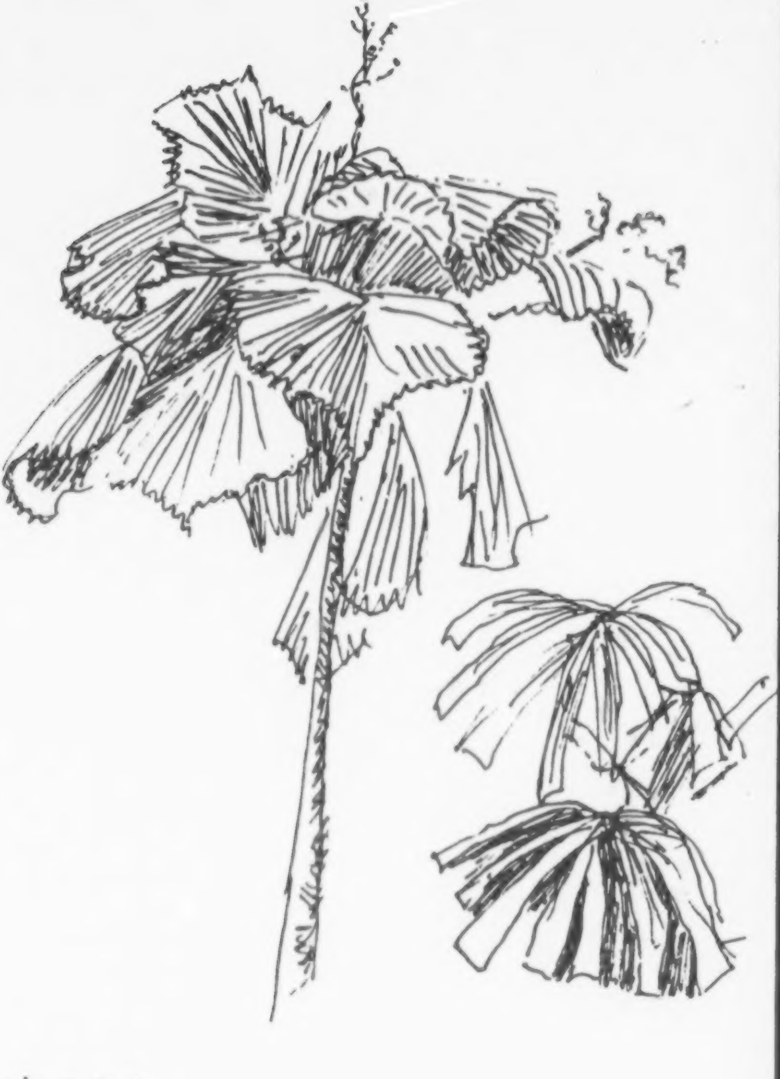
Yellowish, finch (size), purple face — Rufous-Headed Tanager (Minas, p. 157)

Ruddy Ground Dove

(Birds were observed w/o binoculars or guide book)



Lou



Jardin Botânico
Rio de Janeiro

455 B

25 July
En route to Miami

Rio de Janeiro must be one of the most beautiful cities in the world, from any point of view. The landscape is dramatic, with those granite peaks jutting up, sheer rock walls, the bay and the lake. Last night we saw the sunset from Pão de Azucar—deep wine afterglow and the lights came on. The cable car ride down was even more beautiful than coming up in daylight.

Some funny notes on this tour: tourist traps at every stage on Corcovado and Pão de Azucar. You even have to zigzag through one store on your way to the next cable car station. A map in the station below shows (in English) the points of interest to view from P. de A.—they included "Rocinha/Slum." One hoot of a souvenir is a plate with your photograph on it.

Juan engaged 2 taxis for our party of 8 for 1, 200, 000 cr. each—a good price in this town where half of the cab drivers are honest and friendly and the other half crooks. Our driver spoke English and said he was Tupi-Guarani. He has worked hard to buy his own cab and is very proud of it (a VW)—was very cheerful, went up Corcovado with us and even gave some good information about it. Had dinner at a Portuguese restaurant, joined by Zezé's sister and brother-in-law: she works as an administrator in the AIDS section of one of the hospitals, and he breeds songbirds for big competitions. We ate bacalau—very salty codfish but good. I imagine this staple food was what kept Portuguese sailors preserved as they sailed around Africa and the East Indies and to Brazil.

Terry and Zezé gave us each a *figa* charm to remember them and said you can't buy one for yourself—you have to give it to someone.

⁂

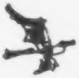
Beaches: Ipanema yesterday morning. The colors are incredible—tried to convey some of that color and energy in my sketch—but the reality is more abundant and complex. This is an upper-class beach—noticed the skins are not as coppery in general. The skimpy bathing suits in evidence but mostly (not exclusively) on young girls. The 5-star hotels have beach attendants who bring you a chair—I have to admit I enjoyed being one of the rich for a few days. Vendors and hawkers are constantly around—crackers and popcorn, ice cream, lace, swimsuits, shirts, and goodness knows what else—I carefully avoided looking at any of them and concentrated on my sketching. The lady in the foreground was very elegant in a one-piece strapless black and gold suit, black hair pulled back to a knot, lipstick, bronze skin.

The other lady I sketched was more vivid than my pencil palette could show, purple hat, chartreuse suit, a bit more saftig than the elegant lady. The beach at midmorning was definitely a family affair—Rejania and Zé and daughters were there sipping from green coconuts. The rest of us taking the sun or going to the water to get our feet wet. The air very hazy.

24 July 1993
Rio - Ipanema Beach

Gannets? Booby? Dark brown heads, wings, white belly

Frigate-Bird?
Brown Booby



large wing span, slow flight, black wings and tail

♀ and imm. have white breast

Dozens were soaring along with black Vultures above Corcovado and Pão de Azucar.

Favela Rocinha - Hummingbird - Glittering-bellied Emerald, p. 91

Journal topics for Rio:
- Favela (Rocinha)
- Taxis
- Beaches
- Corcovado and Pão de Azucar
- Dancing
- ~~Garot~~ Garrota de Ipanema
- Copacabana
- Jardim Botânico

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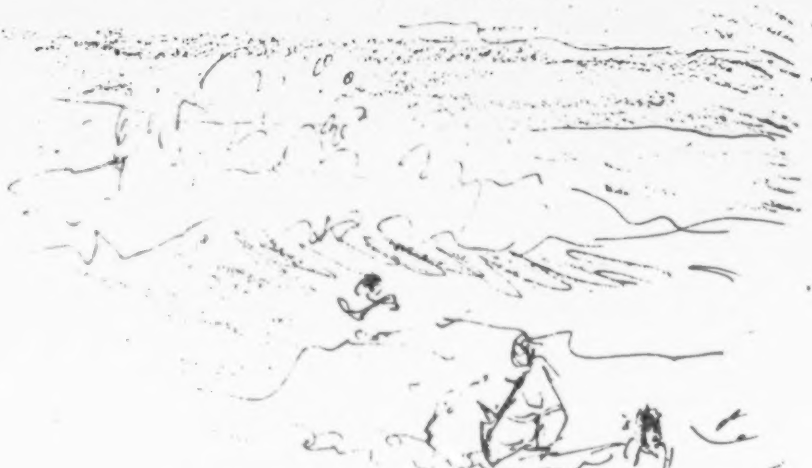

24 July 93
Ipanema

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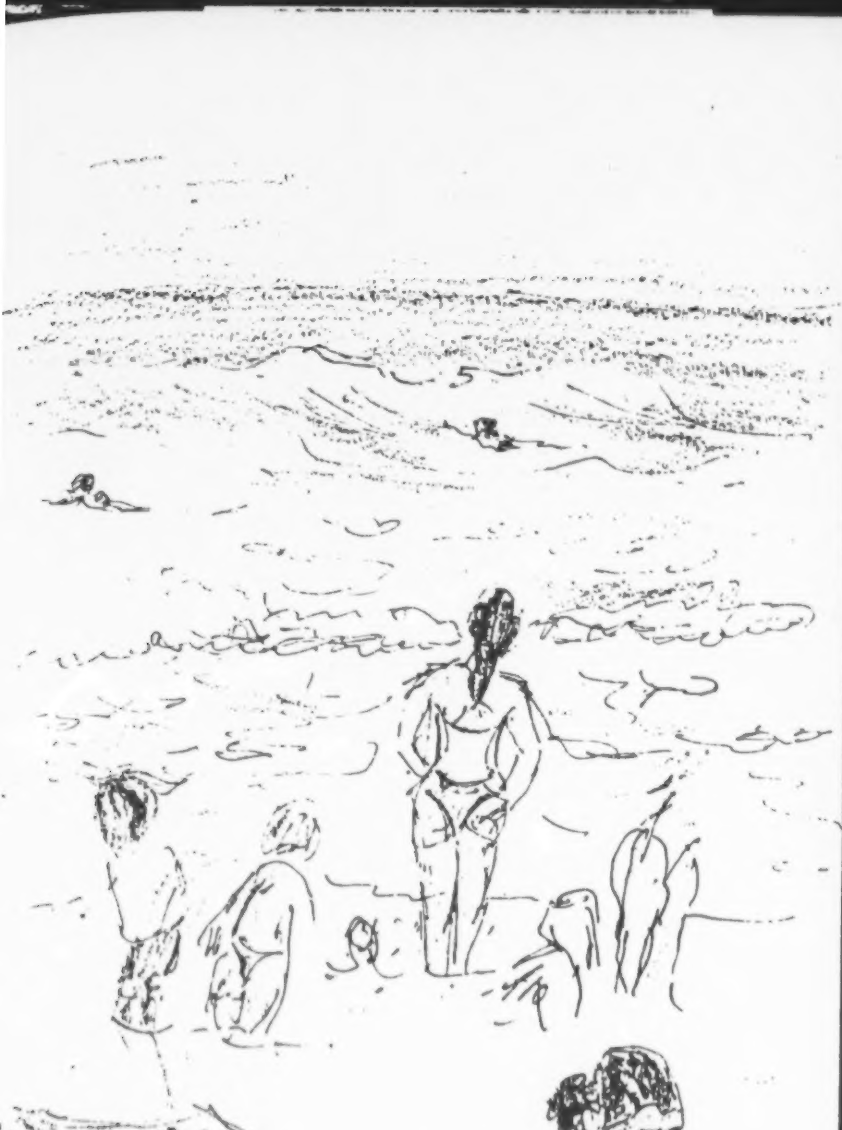

The other beach, Copacabana, is more middle class and that part of town seems to be a lot more fun. We walked up the length of Atlantic Ave. on the way to the restaurant in early evening. There are the big hotels and sidewalk restaurants, street vendors of beach towels, swimsuits, t-shirts, and souvenirs, and everyone is out for a stroll or gawking. Terry said you *could* get your pocket picked, but again, it's like Times Square, you just keep an eye on your stuff.

Sue and I went back there this morning, a cloudy, cool day with some rain sprinkles. There were people dressed as though for winter—sweaters, jackets—one man in a bikini with a hooded sweatshirt and a toboggan cap!—as if the temp. were in the 40's or 50's instead of 60's and I was comfortable in my shorts and a t-shirt. We had lunch at a nice restaurant on the sidewalk and watched rather large waves breaking (no bathers today), bicycles and surreys traveling on two lanes closed to car traffic; the hawkers going up and down. Very pleasant way to enjoy the last day [in Brazil].

Before that we went to the "hippie fair" (craftsy flea mkt.) in Ipanema—the best I've seen on this trip—great leather goods, jewelry, art work, best thing about it was that unlike other markets there was good variety and quality. We achieved (at least I did) the objective of spending our last cruzeiros—I found good gifts for lots of people.

Bought a swimsuit for about $3 in Copacapana. Lots of enterprise here—judging from the number of vendors —at least in tourist areas. I have bought no clothing her except for Zezé's boutique/batik (another ex. of "informal economy") and a whole wardrobe of t-shirts. Wish I had bought more leather, a truly good buy in this country, while clothing, except for batik, tie-dye, and cheap Pakistani imports, is not a good buy.

26 July
Miami
Notes on Rocinha (Favela of Rio de Janeiro)

Country of contrasts: Rocinha provided one of the best glimpses of the other Brazil—for me one of the most educational and unique parts of this seminar. "Slum" is not an adequate translation [of favela]. In contrast to our cities, the poor people live up on the hill and have a beautiful view—but no plumbing. Our visit was somewhat uncertain until the last moment because gunfire had broken out that week between warring gangs. Our guide was a social worker known to the people of the favela. We went on foot, first, into the market at the foot of the mountain. A little girl approached me to ask for money and I have her 10,000 cr. Some others came along but they didn't exactly swarm over us. We were cautioned to stay in the group and hang onto our things, not stray or straggle. There was a poultry shop with live chickens and stacks of eggs, other grocery stores, hardware stores.

We visited a night school funded by a German foundation and headed by a priest. They teach typing (with some manual typewriters), sewing (one old overlock machine, half a dozen domestic Singer machines), and hope to get a computer since everyone is anxious to learn [how to use the computer]. Here we got a rooftop preview of the favela.

Next we went to an elementary school, actually a model school, free except for the uniforms. First come first serve enrollment. Fenced in. Dedicated teachers who work for peanuts. Most do not have the equiv. of a bachelor's degree but are working on it. The children spend a full day there from 8 a.m. until after 5 and have 3 meals there. They are sweet and wanted to have their pictures taken. The teacher who guided us (assistant principal) said they *like* school bec. it is different from home! and they do not have discipline problems bec. the children want to be there.

They have decorated walls with murals, drawings of teachers, and ecological posters. In one room (art room) they were building a wire and paper-maché model of a dinosaur. "Jurassic Park" ("Parque dos Dinosauros") is playing in the movie theaters but none of the children can afford to go to the movies so they are building their own dinosaur.

Our teacher said that most of the teachers work there because they want to do something for social justice. They certainly aren't doing it for the pay which is $200 a month. Teachers are not specialized except for physical educ. She has to be an "athlete." We visited the cafeteria which opens onto a garden designed Niemayer style (or by him) and there were tin trays like the ones we used 40 yrs. ago.

This was somehow a very touching visit for us teachers. We went to a second school at the top of the favela, up *very* steep and curving streets. The students were on vacation but we talked to the principal, a very young woman. This school was rather attractive architecturally, and as the director (principal) said to me, very *clean* because the students take pride in it and help to keep it clean. They also have a school gardening project, growing medicinal plants in the terraced garden outside the classrooms. Both schools are completely enclosed, for obvious security reasons, in the middle of very poor neighborhoods. From this school you could see into a yard with dogs, chickens, a woman doing some washing outdoors—that might remind you of a poor shack in Appalachia.

There was an emerald jewel of a hummingbird visiting hibiscus in the garden. So much for the building, but the classrooms are leaky, the furniture very worn. The "library" consisted of tattered paperback books, textbooks, and magazines, and one TV set with a VCR (that doesn't work very well). The science "laboratory" had a collection of pickled animals, no equipment that I could see, and was the size of a closet. I couldn't help thinking of 2-room Broad Run School in my little Third World state of WV where we didn't even have running water or a fountain except in the kitchen [but that was 40 years ago].

The roughest part of the visit (where there had been gunfire earlier in the week) was through an area that Dickens would have called a "warren"—it was like a rabbit warren in a way—I had the impression of a tunnel, a narrow, winding path with steps at intervals, people living on top of each other, little store fronts and living quarters opening onto the "street" so that you could reach out and touch both sides at one, it seemed, but you wouldn't want to touch those walls. Once I stepped over a stream of urine coming from a wall and running across the path. Scrawny dogs, a man carrying a coop of chickens. We were warned not to show a camera because it was a very "sensitive" area—and one also didn't stare at anything or look very far into a dwelling. Our destination was a women's co-op selling patchwork "recycled" items. One woman with a badly infected finger who might lose her hand [because she put off going to the doctor]

Saw one small child with chicken pox

What were members of the group expecting to see? Unrelieved misery (here they make a distinction between poverty and misery), hovels, anarchy, swarms of beggars? Sue said she envisioned us riding a tour bus through the streets, snapping photos and gawking out the window. Actually we went in two vans, parked near the places we were to visit, and went on foot, shepherded by our little social worker. Not all the houses were hovels by any means, though there were the shanties and ill-constructed boxes on top of boxes (a little like the pueblos in Az-NM). The children were not all beggars—many were just curious, rambunctious like children everywhere, and (while Brazilians in general are smaller and shorter) if not well fed at least didn't show obvious symptoms of malnutrition or disease. Above all, we saw that there is social structure, not chaos and anarchy, even if the state and official institutions neglect this place. Not total despair but people trying to better their conditions through grassroots organizations and education. We only talked to and met women—was that significant?

Readings and Resources

Book

Becker, Bertha K. and Claudio A.G. Egler. Brazil: A New Regional Power in the World-Economy. Cambridge UP, 1992. (Sent to seminar participants.)

Lectures

Becker, Bertha and Claudio Egler. Profs. of Geography, Federal Univ. of Rio de Janeiro.
Benchemol, Prof. J. Fundacão Oswaldo Cruz. History of Rio de Janeiro.

Slides

(F) 4-37 Rocinha, favela scenes and people
(RJ) 6-17 Botanical Garden of Rio de Janeiro
18-38 Views of Rio from Corcovado and Pão de Azucar

Other Resources

- Map of Rio de Janeiro.
- Centro Cultural Banco do Brazil.
  - Library.
  - Exhibit catalog and brochures:
    - Machado de Assis
    - Brasil Atraves da Moeda
    - Candelária (with glossary of architectural terms)
- IBASE (Brazilian Institute for Social and Economic Analysis)
  - Catalog .
  - Development, International Cooperation, and the NGOs. Conference Proceedings.
- Library of Rio de Janeiro—natural history books.
- Jardim Botânico.
  - The Botanical Gardens of Rio de Janeiro. 1992.

V. Reflections

8 August
St. Albans, WV

Fulbright Commission Staff:

Marco Antonio da Rocha—courtly, cultured, warm-hearted, a fund of historical knowledge as well as liberally educated. Gracious host, wanted to share *everything* about Brazil and esp. his home territory of the northeast. Won't forget supper at his house and waving goodbye to him in Recife.

Terry McIntyre—Irishman, tall and rangy, from Montana, hot tempered, enthusiastic, took us to his watering holes in Brasilia and Rio, likes to dance. Shared lots of down-to-earth advice on getting around and getting by in Brazil, as well as geographical and cultural info. Generous, wanted us to have a good time. Treats bureaucratic details impatiently.

Rejania Araujo—motherly, quiet, good nurse and organizer, felt her warmth and affection. At airport in Rio she said, "I'm going to miss you people." Enjoyed conversing with her husband Zé in Portuguese. He told me to be sure to visit them when I return to Brazil.

I think I'm most impressed by how hard these people worked to shepherd us, get us where we were going, make us comfortable, and help us get the most out of our experience. The personal effort and involvement of this staff was incredible. We were accompanied and directed and oriented until we were able to get around on our own and we were also given a lot of freedom to determine our interests and priorities for investigation.

I felt immediate rapport with Terry's wife Zezé and I think she felt a special bond with me because I spoke a little Portuguese with her.

Leave-taking was rather emotional after making all these new friends. At Miami airport I lost members of the group because of being detained in customs and didn't get to say goodbye.

✣

Afternoon of sharing pictures with Anne V. I took over 500 slides! Anne thinks my journal and sketches would be a better project to share with colleagues than a conventional reading list or course outline. So I'm considering transcribing parts of my journal and including copies of sketches.

Seeing the pictures and reviewing my journal is helping me begin to see the trip in perspective. I've been ill with a cold or flu virus since my return (something caught on the plane?) and just kind of dragging, without much inspiration or poetry.

✣

Read J. Amado's *Sea of Death* set in Salvador in 1920's or 30's. First I enjoyed the setting which was enriched for me by my brief acquaintance with the city and its mythos. This book is written in a lyrical or poetic style and is the tragedy of the ordinary people who make their living on the sea. There are similarities in its fatalism and lyricism to Synge's *Riders to the Sea.* I also have the strong impression of Amado's similarities to John Steinbeck (esp. *Cannery Row*), in his sympathy for working-class people, the tragicomedy of their lives, his vivid description and realism, creation of memorable characters, and his social and political perspective. (Good comp. lit. topic?)

✣

I've never been in a tropical climate before. As a gardener and lover of trees and plants I was endlessly fascinated by Brazilian gardens and flora. Constantly started to see plants that I grow in pots here growing as giant trees. Crown-of-thorns, a red-flowered euphorbia, and snake plant, used as hedges. Giant philodendrons. Poinsettia trees. The enormous fig (ficus) trees of the Amazon compared to the one I pruned this spring to fit in its pot and stay room-size. Wandering Jew used as a bedding plant. I rediscovered the bromeliads and their diversity through Mee's botanical paintings and hope to start my own collection of these epiphytes again. The variety of palm trees and cycads was wonderful. I kept feeling the urge to sketch and draw the variety of plant shapes and leaf forms. All through the country the richness of the flora was evident and a great source of enjoyment for me.

✣

Another impression I have on reviewing my photos is the beauty of the Brazilian people, their skin tones, their beautiful smiles, the women's hair, the stylishness of women, the casual attitude toward exposing and emphasizing the body and not only on the beach. Another impression is that despite the daily struggle and contradictions in the society, Brazilians are people who really like to *enjoy life*—who are not so preoccupied with money and consumption that they have forgotten how to enjoy friends, food, music, the beach, the natural beauty of their land. Everywhere people seemed good-natured, optimistic, proud of their country, friendly toward visitors, and full of the spirit of survival against the odds. There is a Brazilian spirit that says, realistically, we have enormous problems, but we cope with them in our own way, and life is beautiful.

We saw some scenes of misery and squalor and skirted around some of the violence. There is slavery and genocide and the consequences are manifested throughout Brazil's history and current social problems. There is some hypocrisy about race and ambivalence about national identity. And yet we saw the spirited opposition to social injustice in the women of the favela and the school teachers. Without doubt this is a dynamic society, and the people, although most of them are poor, are the great resource of the country.

✣

My pictures of the satellite cities and settlements around Brasilia show the developing land—raw, frontier, shanty-towns of the "new lands," cities that were unplanned but more habitable than the utopian capital. The energy is shown in the booming construction sites; the contradictions in a horse-drawn wagon parked beside a truck, workers breaking up concrete with picks instead of jackhammers, construction done by manual (and unskilled) labor.

The "landless" people ("sem terra") have flocked to huge urban ghettos of São Paulo and Rio. The govt. has tried to encourage a reverse migration through land policies, some of them politically and environmentally disastrous. Land reform was cited as one of the most important political issues of Brazil by various experts we met. The displacement of rural poor, unskilled workers, to urban slums, is one of the most difficult social and economic problems of the coutnry. At the same time, Brazil remains a "frontier" country with a large, unsettled, even unmapped interior.

There are many things about Brazil that challenge the stereotype of "Third World" or "developing" country—I don't think these terms can be accurately applied. B. is somewhere between the most advanced industrial nations and the developing ones, with certain 19th c. problems not solved, with some part of its colonial-Lusitanian history not resolved. "A very rich country of poor people" describes Brazil—enormous potential, beauty, energy is there.

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A Pictorial Look at Brazilian Correctional Facilities

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Introduction

This project is a slide/lecture presentation for use at high schools, colleges, or community presentations. Because it is a lecture rather than a scholarly paper, it is written in "conversational form," in essence using first-person narration, personal impressions, and language that is intended to be spoken rather than read. Although slides will be used for presenting this information orally to groups, hard copies of photographs are presented in this paper to facilitate duplication.

It was not my original intention to study prisons in Brazil. Out of curiosity I asked Terry McIntyre (Deputy Executive Director for Fulbright in Brazil) if a prison tour was possible, and indeed, it was. He was promptly able to arrange tours of not only a prison, but also a jail and a police detention center. Sunil Kukreja, a fellow Fulbright participant, shared an interest in corrections and participated in all tours. After these three tours, a visit to the Women's Police Station and to a police detention center for males was arranged in Salvador. A women's penitentiary in Sao Paulo also welcomed us for a tour. The following is a list of the facilities toured:

Papuda Prison (male prison, Brasilia)
Papuda Presidio Feminino (female jail, Brasilia)
Carandiru/ Penitenciaria Feminina da Capital (female prison, Sao Paulo)
Police Detention Center in Brasilia (male detention)
Police Detention Center in Salvador (male detention)

Officials at every facility allowed us to take photographs, with certain restrictions. The restrictions, however, were aimed at respecting the privacy of the residents rather than hiding any aspect of the institutions. Examples of these restrictions were that Papuda officials would not let us photograph residents without their verbal permission, and the warden at Carandiru would not let us include resident's faces in our pictures.

In addition to prison tours, interviews were also conducted with a representative of the American Consulate, who deals with American citizens incarcerated in Brazilian facilities, as well as with the director of a prisoner's rights group known as the Commission of Justice and Peace.

Similar to the American correctional system, Brazilians have three basic types of incarceration facilities. First, the police detention center which is intended to house people for a maximum of eighty days while they await trial or serve short sentences. Second, jails which are intended to house people serving sentences that are measured in months rather than years, and finally, prisons which facilitate persons serving longer sentences.

In reality, overcrowding has made it impossible for police detention centers or jails to function wholly as intended. In Brasilia, for example, there is no long-term facility for the incarceration of women, so the jail (Papuda Presidio Feminino) must perform this function. In addition, a resident at the police detention center in Brasilia told us that he had been held there for seven months awaiting trial, a statement that was not denied by the Police Captain or the Delegado[1] who were facilitating our tour. It is important to note, however, that over-crowding has caused many of these same conditions in the American system, and that Brazil incarcerates proportionally less of its total population than does the United States (Satchell 1988).[2]

Findings

Since each prison tour was conducted by several guides simultaneously, it is impossible to credit information gained on these tours to any individual informant. For that reason, only information secured from written sources will be formally referenced in the bibliography.

To facilitate the synthesis of information, findings in this report are presented topically rather than by individual institution. Since all correctional facilities face the challenge of establishing order while ensuring a humane quality of life for their residents, these topics (establishing order and quality of life) will be the organizing concepts for this presentation.

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[1] The Delegado has no comparable position in America. This position combines duties of the Police Chief, F.B.I. Investigator, and State's Attorney.

[2] In 1988, Brazil had .061% of its population incarcerated, while the U.S. had incarcerated .24% of its people that same year (Satchell 1988).

Establishing Order

Whether correctional facilities are intended to punish, rehabilitate, or simply segregate criminals for a certain length of time, it is clear that they must establish an orderly pattern of life within their confines. This section addresses how issues of control are dealt with at the prisons we toured.

Parameter Security: Security precautions aimed at preventing escapes varied greatly in the facilities we toured. Security conditions at Papuda Prison and Jail were greatly different than at Carandiru. Papuda is located in a rural setting outside of Brasilia. This institution is surrounded by either cement walls or chain link fences topped with a double row of barbed wire, as seen in slides 1 through 4. To enter the Papuda Prison, we went through no locked gates. We passed only a reception counter staffed by prisoners. (It had the feeling of checking into a community pool.) Escape, however, is not a problem at this facility since it is considered "doing easy time" and residents do not want to run the risk of being assigned to a less pleasant facility. A similar situation in regard to escape is reported at other "model" prisons in Brazil as well (Anderson 1991; Paul 1991).

In contrast, security measures at Carandiru were thorough. One checked into the facility past a solid metal door and a series of gates made from metal bars (slides 5 and 6). Fences bordering the institution were topped with double or single rows of razor wire (slide 7).

Both police detention centers we visited were housed in police stations but were separated from them by a locked gate. Neither appeared to have security personal assigned solely to them, rather, they were staffed by police personal. Since inmates spent little time outside their cells in these facilities, minimal security was necessary. In both detention centers we visited, a resident would need to walk through the police station to escape.

Inmate Security Levels: Only Papuda Prison classified prisoners according to security needs and attempted to house them accordingly. Prisoners were classified as level I, II, or III depending on their likely dangerousness to other residents. The staff jokingly called the levels "heaven, purgatory, and hell." The stated purpose of these levels was to segregate predatory inmates from those most likely to be victimized, and to reward appropriate behavior while incarcerated with a change to a lesser security level. Each level was housed separately and used different recreational yards.

In addition to three security levels, Papuda maintained one housing unit separate from the other units. It appeared to be a combination of protective custody, an honor dorm, and housing for elite prisoners. It was explained that this unit was reserved for incarcerated men who had been police on the outside and therefore would be at risk in the general population, but anyone with a college education was also routinely placed here. This unit also sometimes housed inmates who had displayed exemplary behavior while incarcerated. People in this unit enjoyed more privileges than in other units. We saw the cell of a an incarcerated journalist and he, for example, appeared to have more freedom of movement within the unit than did inmates in other areas, and he also kept a dozen disposable razors in his cell. Residents in this section were routinely single celled and were allowed to have small stoves.

Neither the female facilities nor the police detention centers attempted to separate inmates according to security level. Single or double celling helped control problems between inmates at the female facilities, but in the detention centers it was common to house five or six men in the same cell. Although youth (under eighteen) are housed in juvenile facilities, in police detention centers it is common for young adult first-offenders who have not yet been adjudicated to be housed with more seasoned criminals who are serving sentences (Americas Watch 1989).

Guards: It is preferred that guards have a high school education, although it is not required. Like American prisons, guards do not carry guns, but armed guards occupy guard towers (slide 8). The prisons we toured had male guards in male facilities and female guards in female facilities. Americas

Watch (1989) reports that some female facilities employ male guards, and that the female residents offered no complaints about this arrangement. Prison guards earn minimum wage (approximately $100-$150 dollars a month), which is roughly equivalent to the salary of a grade school teacher in this country. Neither guards nor teachers are considered adequately paid by the general public.

Sentencing: Brazil does not use capital punishment. In addition, no one can serve more than thirty years in prison for a single crime, no matter how heinous. This system means that virtually all prisoners will someday be returned to society.

Rewards and Punishments: Americas Watch (1989) Reports that torture or beatings by guards is a relatively common occurrence in Brazilian prison. During our prison visits we made no attempt to confirm or disconfirm these findings.

Brazilian prisons, however, have drawn international media attention for violently handling attempted escapes or riots by residents. Although information about these incidents was virtually nonexistent in the scholarly literature, brief coverage was available from the popular press. Three incidents are most notable.

First, in February, 1989, residents attempted a mass escape from a police detention center in Sao Paulo. Fifty men were stripped, hit with clubs, and packed into a 5 by 13 foot detention cell for two hours. By the time they were released, nine men had died of suffocation (Newsweek 1989; U.S. News & World Report 1989). This detention center has since been closed and its director disciplined (Americas Watch 1989).

The second incident to draw international media attention also took place in Sao Paulo at the Casa Detention section of Carandiru.[3] A fight between rival gangs ended with the military police killing 111 of the 7000 residents. Reportedly, prisoners were machine-gunned as they ran for their cells and were dragged out of hiding and mauled by attack dogs (Amnesty 1993; Byrne 1992; Time 1992).

Finally, in February of 1992, seven residents of the Anibal Bruno prison in Recife were killed by police after rioting inmates killed a hostage (Amnesty 1993). Amnesty International (1993) reports evidence that some of the inmates may have been killed after surrendering to police.

Although it appears that the handling of mass crisis is an area of weakness for the Brazilian correctional facilities, the systems in place for maintaining order on an every day basis appear humane and reasonable. Both Papuda and Carandiru use loss of privileges and solitary confinement as punishment for the breaking of prison rules. In addition, early release time is offered as a compensation for work (one day early release for three days work), and early release time can be rescinded as a penalty for misbehavior.

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[3] Carandiru is a large facility that houses a female prison (the facility we toured), a male prison, and a male jail. The incident described here took place at the jail.

Americas Watch (1989) interviewed prisoners to gather information concerning abuses of power in prisons. Prisoners were not interviewed as part of this project, and prison officials, of course, were not going to volunteer information about abuses if they existed. Two interviews were secured, however, with persons who had professional contact with the correctional system but did not directly represent it. The first interview was conducted with Patricia Murphy who, as an employee of the American Consulate, deals with American citizens incarcerated in Brazil. The second interview involved Marina Bandeira, director of the Commission of Justice and Peace, a Catholic-Church-based organization committed to prison reform. Both informants were able to point to problems and strengths in the system. While both mentioned the massacre at Carandiru, their personal experiences with prisoner complaints were far less brutal. For example, Ms. Murphy stated that the most common complaints from incarcerated Americans are the language barriers, the darkness of police detention cells, and not being able to secure meals that met their special dietary needs, such as vegetarianism. She did state, however, that Americans, unlike Brazilians, are routinely single celled. Ms. Bandeira, working for Brazilian prisoners, offered the observation that poor records management systems sometimes lead to residents being detained longer than their scheduled sentence.

Quality of Life

Along with security measures, prison officials must provide a reasonably humane standard of living for residents. The Brazilian constitution, like the American one, does not allow cruel or unusual punishment of prisoners. In this section living conditions in the institutions we toured will be examined.

Cells: The Americas Watch Report (1989), as well as the travel guide I purchased (Draffen, Strauss, and Swaney, 1992), described Brazilian jails as roach and rat-infested places. We did not see evidence of this problem in the facilities we were allowed to visit, even though one of our visits (the police detention center in Salvador) was totally spontaneous and unannounced.

In general, the cells were clean and bore no evidence of the ubiquitous foul smells reported by Americas Watch (1989). There was, however, a vast difference in living conditions between prison cells and police detention cells, as will be discussed.

The cells at Papuda, Papuda Presidio Feminino, and Carandiru were all (in my opinion) clean, adequately ventilated, and well lit (slide 9). Each room had a small window at the back of the cell and an electric, overhead light. Although the walls at Papuda needed a fresh coat of paint, they were free of graffiti (see slide 10). Each cell had its own toilet and shower, and residents were allowed to store cosmetic items in their rooms (slides 11-13). Women, as well as the men housed in the elite section of Papuda, were furnished with hot water for showers. All other residents had cold-water showers.

Residents were allowed to keep a variety of personal belongings in their cells. Slide 14, taken at Papuda, shows a modern tape player owned by a resident, as well as permanent shelving for item storage. Less storage space was provided at Carandiru (slides 15 and 16) so items were stored on the shelf dividing the sleeping area from the bathroom, and under the bed. Notice that the resident in this slide has a bowl of fresh fruit, a common item at this site. Televisions were allowed, but no privately-owned sets were seen on any tour.

At Carandiru, women were either single or double celled. Since the cells here were built to house only one person, a second mattress was placed on the floor of the cell for the second resident (see slide 17). Housing on the male side of this facility (which we were not allowed to tour) was said by our tour facilitators to be much more over-crowded. At Papuda some residents were single celled, while some cells were built for two persons and had two permanent beds. Yet other cells were dormitory types and had bed space for six (slides 18 and 19).

Police detention centers, however, were not as well equipped as the prisons. At the center we toured in Brasilia, five men were housed in a cell designed to hold two persons. Storage space was so rare that the men had stored their shoes between the bars at the front of the cells. The Salvador center was designed to hold six men per cell, but housed only a single resident per cell the day we were there.

The lighting at the police detention centers was very poor. In both facilities the only available light came from small windows across the hall from the cells (slides 20-22). A frequent complaint heard by the American Consolute was that reading light was unavailable.

Bedding: At both of the Papuda facilities, as well as at Carandiru, a mattress, pillow, sheets, and blankets were provided for each resident (See slide 23). At both police detention centers, however, bedding was not provided. In Salvador, indeed, it was not allowed. Residents in Salvador slept directly on concrete slabs, but were sometimes allowed to have newspapers to provide warmth. In Brasilia, though no mattresses or pillows were seen, inmates were allowed to have blankets.

Clothing: Uniforms were not provided for inmates. In Brazil providing clothing was approached as unnecessary luxury, rather than uniforms being viewed as a necessary security measure as they are in America. At Papuda inmates were issued printed yellow T-shirts (slide 24), but most wore street clothes (slide 25). Residents were responsible for laundering their own clothing, so clothing was hung to dry outdoors (also slide 25) or in individual cells (slide 26). Uniforms for guards were also quite simple, consisting of a black vest worn over street clothing (slide 27).

Again, there is a remarkable difference between conditions at the prisons and in the police detention centers. Although clothing was not provided in the Brasilia detention facility, residents wore their own clothing, and they had clothing hanging to dry throughout the cell. In Salvador, however, male residents were allowed to wear only their underpants, even in our presence or when being interviewed by the female scholar who arranged our tour. This living condition was aggravated by the fact that this center is the one which also allowed no bedding. It is important to note that this facility is the one we visited unannounced; we were allowed in only as a last-minute personal favor to a woman who worked for the police.

Meals: For some reason, it did not occur to me to question how meals were handled in the police detention centers. Meals in prisons, however, seemed adequate. The day we visited Carandiru the noon meal consisted of rice, white beans, hot dogs, and manioc root, which would be a typical Brazilian mid-day meal. When looking at the residents in any of the facilities, one would have no reason to suspect they were inadequately fed.

Meals were prepared in clean facilities using inmate labor. Slide 28 shows part of the kitchen at Carandiru, while slide 29 depicts bread being prepared at Papuda.

Meals were eaten in the housing units or at job sites; there were no large dining halls. Slide 30 shows a resident of Carandiru transporting a meal. Slide 31 shows a dining area in a housing unit at Carandiru. Clean up would be done by prison workers assigned to that job. Note that there is both a piece of bread and some fruit remaining on the tables, evidence that the quantity of the food is adequate.

Family Contact: Family contact is encouraged in the prisons we visited. Mail is unrestricted, and at Papuda Prison one quarter of a resident's earnings is routinely sent home to support his family. At Papuda, families were allowed to visit on weekends, while Carandiru allowed Sunday visits.

A feature which is standard for Central and South American prison (Americas Watch 1989), although highly unusual for American prisons, is the conjugal visit. During a conjugal visit the spouse or common-law partner of a resident is allowed to accompany the resident into a private room for the expressed purpose of sharing sexual intercourse. Slides 32-35 show this facility. Residents are expected to provide their own bed linens. Couples are allowed to share this private room for up to thirty minutes once a week, unless there is a line, and then the time is reduced to five or ten minutes per couple. Reasons given for providing conjugal visits are that they reduce tension, they are humane, and they allows wives to stay sexually faithful to their incarcerated husbands. Although conjugal visits were allowed at the women's facility in Papuda, they were not allowed for women at Carandiru, but were for males at the same facility. The only explanation offered by our tour facilitators for this differential treatment of women and men is that Brazil is a male-dominated society, the same reason given for providing women, but not men, hot showers.

If a women gave birth while incarcerated at Papuda, she was allowed to keep the child with her at the prison for four months while breast-feeding. A special nursery was provided for this purpose (slides 36 and 37). Although on cannot tell from these particular pictures, the nursery was well-lit and reasonable cheerful. Americas Watch (1989) reports that some prisons allow children to stay with their mothers until age six. When a child is too old to remain with the mother, he or she is placed in the home of a family member, or in a foster placement if no family is available, until the mother's release. At the time of our visit, Carandiru had no facilities for children but stated that providing a nursery was a goal for the near future.

While police detention centers allowed limited family visits, they did not allow conjugal visits and had no facilities for children to remain with their mothers.

Education: No educational opportunities were made available at police detention centers since their intended purpose is to house persons for fewer than eighty days. The other facilities we visited, however, offered educational programs. Papuda offered education through the high school level and often relied on inmates to teach the classes. The day we visited a resident was teaching an algebra lesson. This particular resident was illiterate when first incarcerated, but now teaches math and English as a second language. The Assistant Warden pointed out that he was like Malcolm X in his rapid-paced learning while imprisoned.

Carandiru educates inmates up to the fifth grade level, and uses teachers from outside the inmate population to do so. Slides 38 and 39 show classrooms. Notice that they are supplied with maps and a poster of the solar system. The flags in picture 39 are a traditional decoration for the month of June.

Work: Because of the intended short-term nature of stays in police detention centers, work assignments were not made available to residents. The other facilities we visited, however, saw resident labor as an important part of their programs. The rationale for having prisoners engage in labor was clearly not to earn money for the facility. Work assignments were intended to occupy the resident's time, reduce boredom, and teach work skills that would be useful once released.

There are two types of work assignments available to residents. First, prisons contract with private companies outside the correctional system for work orders. The goods are returned to the companies and sold to the general public. Although there has been some opposition to employing prisoners for paid labor in a country with high unemployment, the public protests about this arrangement are reportedly minimal. At Papuda, residents were employed in such labor as auto body repair (slide 40), woodworking, industrial sewing, and silk screening. At the Papuda Presidio Feminino women worked in agriculture producing hogs, bananas, and other farm products (slides 40 and 41). Women could also elect to participate in vocation classes. The day we visited, women were learning to give each other pedicures. At Carandiru, private contracts were sought for industrial sewing (Slides 42 and 43), as well as less skilled jobs such as toy assembly (slide 44), placing the springs into clothes pins, or hand winding thread onto cards for small sewing kits.

The second type of work assignment is done to maintain the individual institution. Residents cook the meals, clean the institution, and care for the grounds. At Papuda, inmate talent was frequently utilized to meet institutional needs. Literate residents taught reading classes. The day we visited, an incarcerated dentist was performing dental work on other residents.

Work done through private contractors is paid at 75% of the minimum wage. At Papuda, the residents' earnings are routinely budgeted into fourths, part goes to maintain the program, part is put in a savings account to be used after release, part is sent to support the inmate's family, and part is for the inmate to spend. At Carandiru the residents are free to spend their checks as they see fit, although saving is encouraged. Residents are not directly given money, rather, it is put on an account and the institution makes purchases for the individual. As in America, cigarettes function as informal currency among residents. Work done to maintain the institution in unpaid, but a resident can earn a one-day reduction in his or her sentence for every three days of labor.

Recreation: No recreational activities were offered in the police detention centers, although the facility in Salvador had a yard in which residents could exercise. All three of the other facilities, however, had recreational programs and outdoor exercise areas. Every prisoner, even those in punishment-based solitary confinement, were given one hour "with the sun shining on them" each day. Outdoor recreational areas, or "yards" as they would be called in American institutions, were cement rather than grass (slides 45-47).

Papuda Presidio Feminino had an unusual recreational feature: a swimming pool (slide 48). Residents are allowed to swim once a month. The playground equipment seen in the background of this slide is for children's use during family visits.

Other recreational activities include volleyball and soccer competitions within the institutions. At Carandiru the women were particularly active in needle work and in presenting plays attended by the general public. At Papuda one resident showed us his oil paintings which we were allowed to purchase[4]. The day we visited Papuda a community volunteer was teaching recreational weaving to a class of women, an art she also teaches to the men. Both Papuda and Carandiru had one television set in each housing unit which residents were allowed to watch in the evenings.

Religion: Residents are free to practice the religion of their choice at each institution. Carandiru has an alter that opens to adjoin their activity room (slides 49 and 50) which is used for worship. Although the alter is decidedly Catholic in style (Brazil's dominant religion), any religious group is allowed to use the facility. Religious leaders from outside the institution donate their time to hold services. Slide 51 shows fundamentalist Protestant religious worship being conducted by community volunteers.

Conclusions

While it is certain that correctional centers are intended to punish criminals, there is little agreement about what philosophical or practical purposes this punishment should serve (Champion 1990). The basic argument is whether correctional facilities should be used only to punish or also rehabilitate criminals. In light of this question, an assessment of the

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[4] The resident was allowed to keep the entire amount of money paid for the painting, none was kept by the institution.

Brazilian correctional system would clearly depend on an individual's philosophy of corrections.

If the goal of corrections is solely punishment, then the police detention centers are doing a fine job. Here money is not spent on rehabilitation, and prisoners are subjected to long hours of boredom in dark cells, sometimes without clothing or bedding. On the other hand, from this philosophical perspective, prisons are wasting their money on education, job training, and certainly conjugal visits.

If, however rehabilitation is the stated goal, then prisons are on the right track. Programs are tailored toward the residents' eventual release back into society. Work experience, education, recreation, religious practice, family contact, and the continued financial responsibility to one's family all prepare the resident for reintegration into society.

It is my belief that a blanket assessment statement about the Brazilian correctional system would be impossible to make. Their system, like correctional systems in all countries, continues to strive for that precarious balance between order, punishment, and the quality of life.

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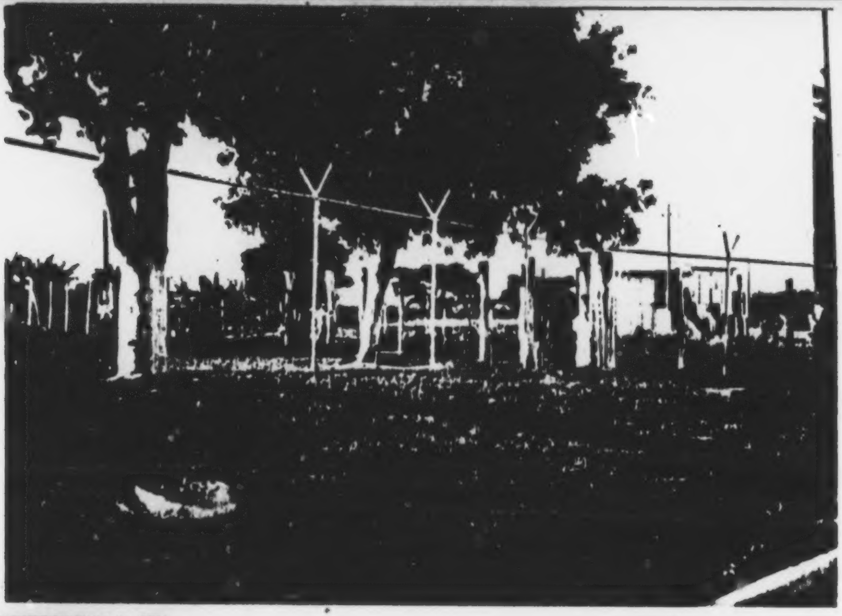

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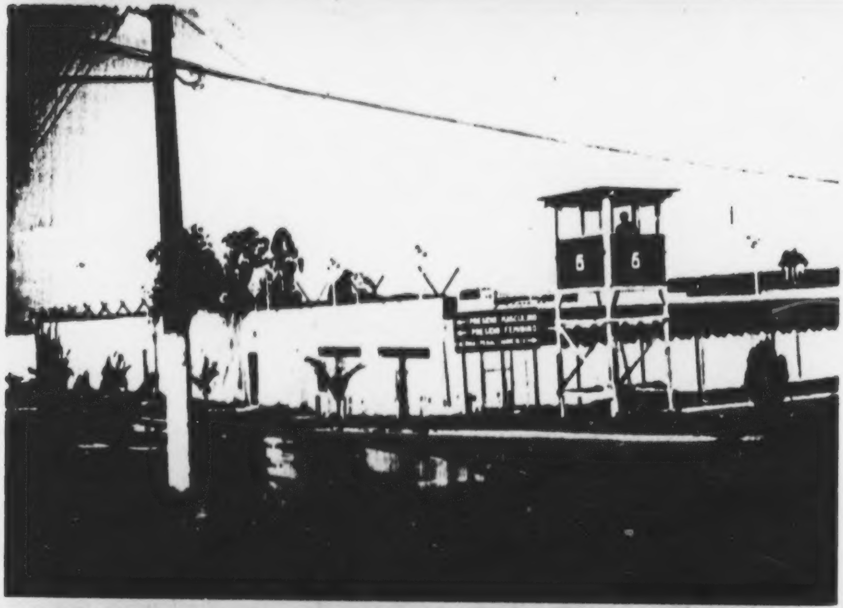

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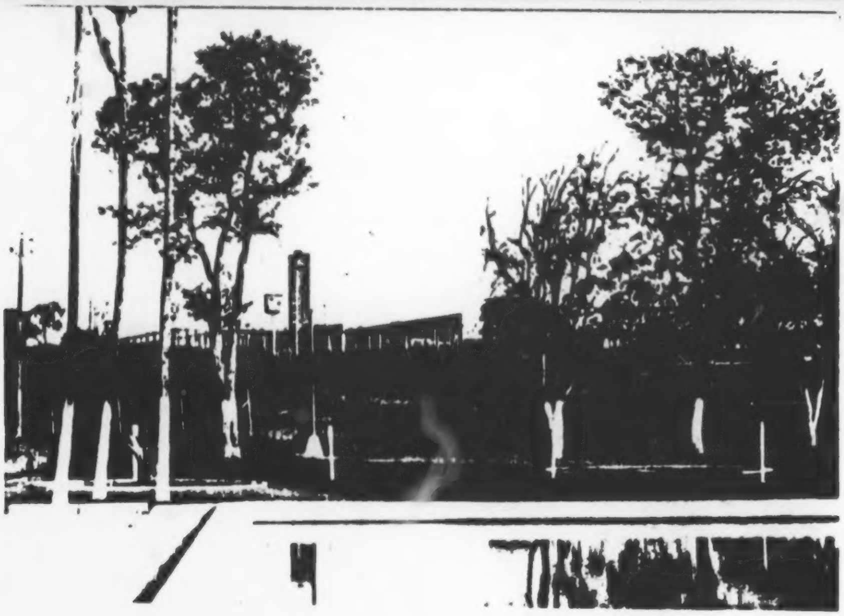

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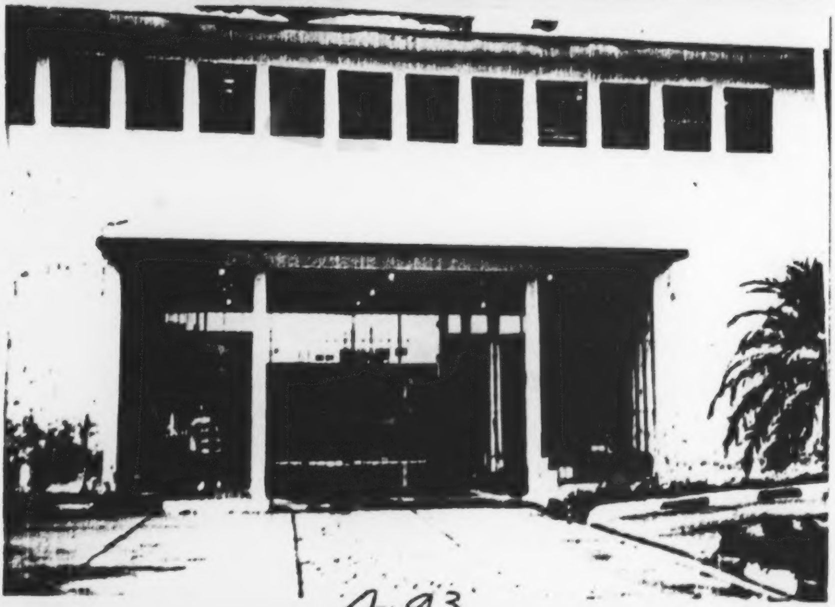

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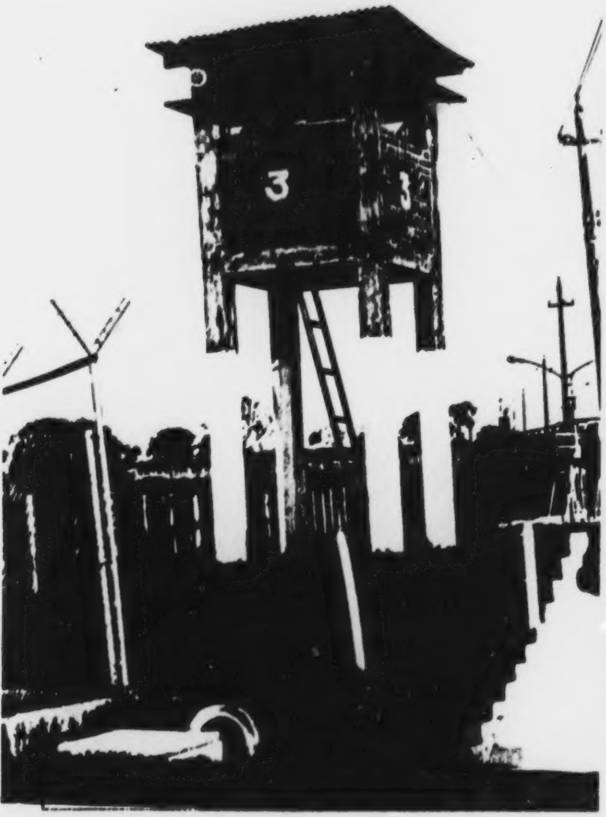

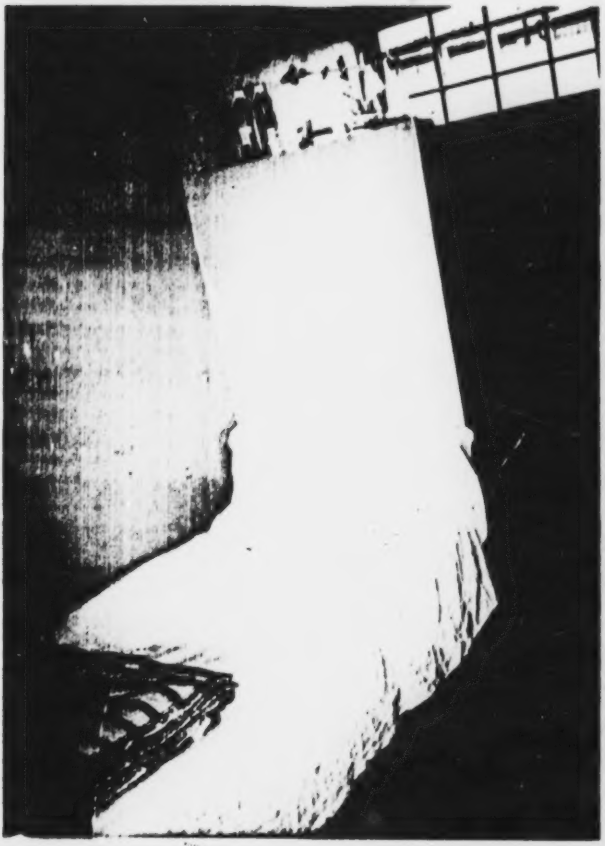

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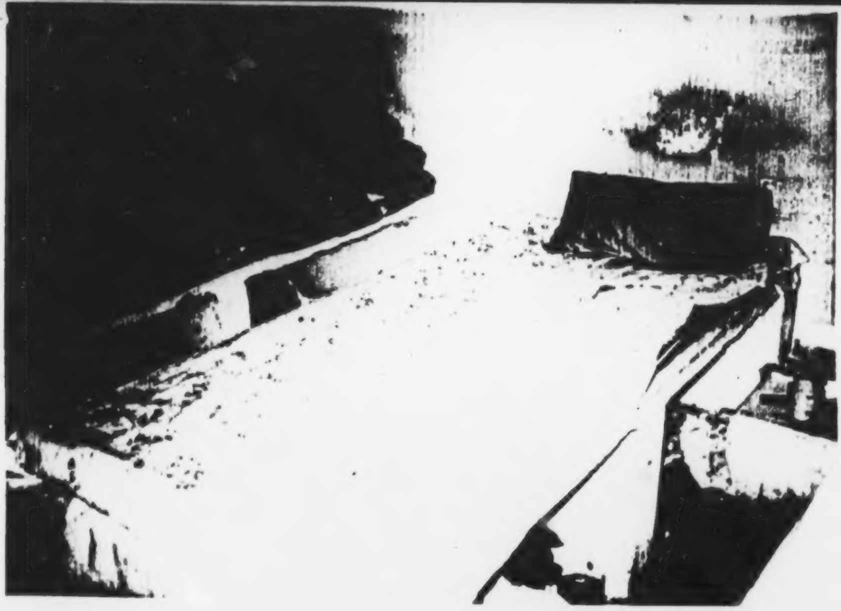

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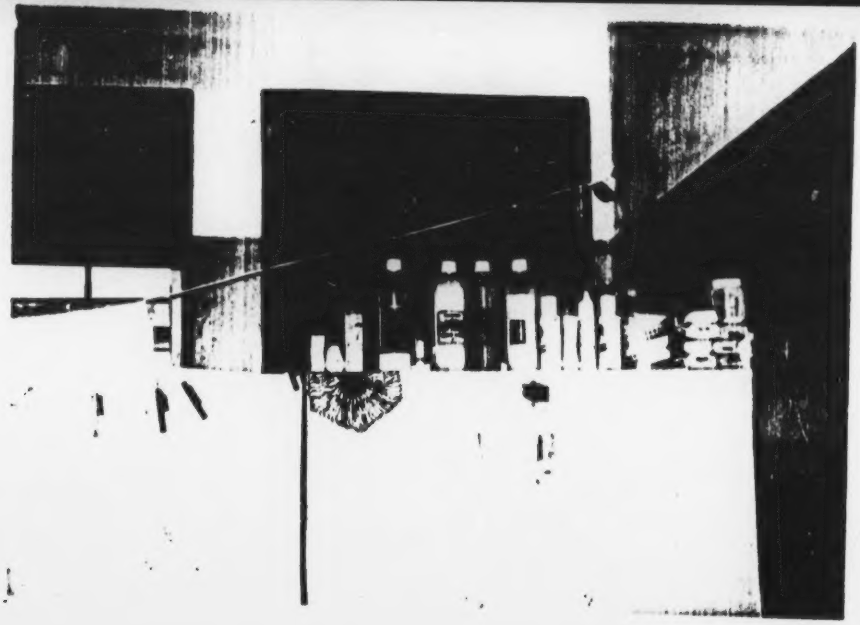

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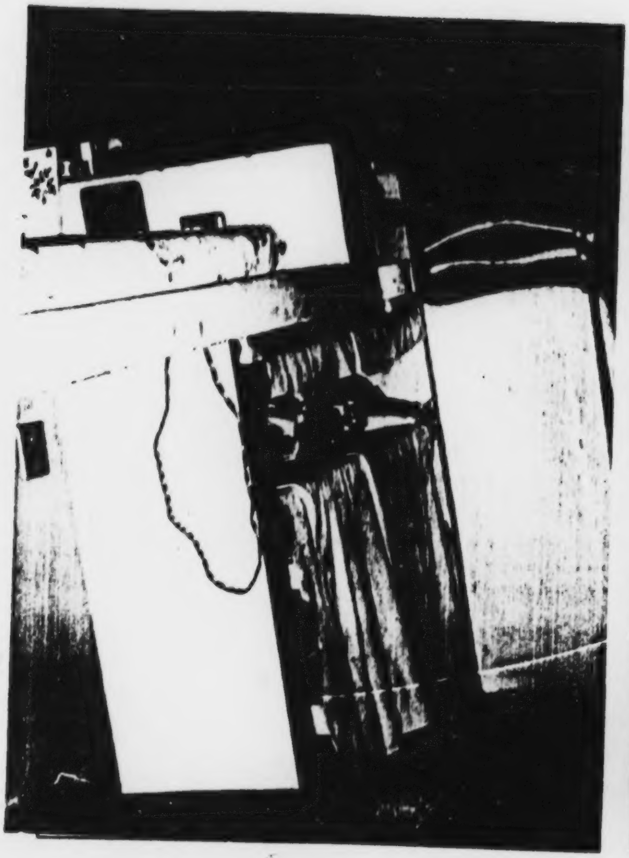

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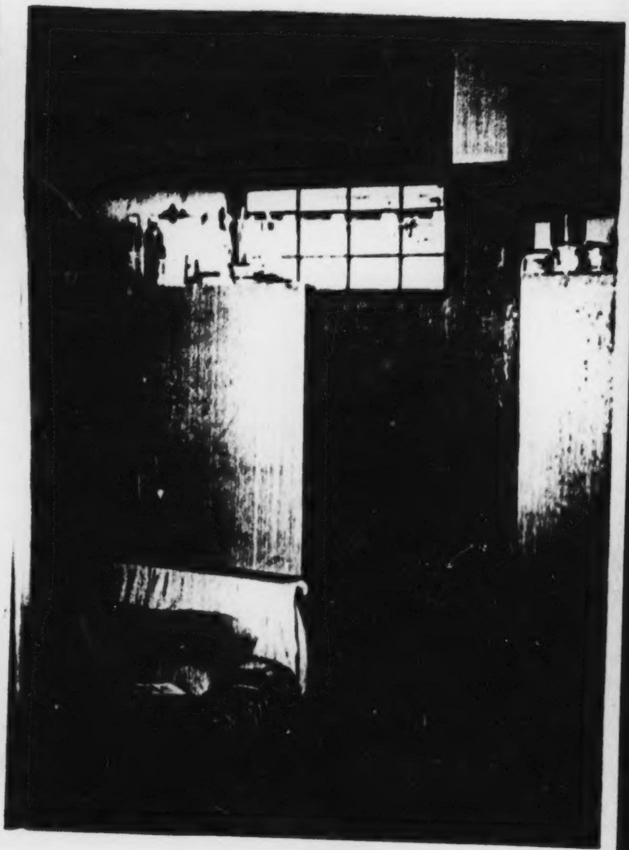

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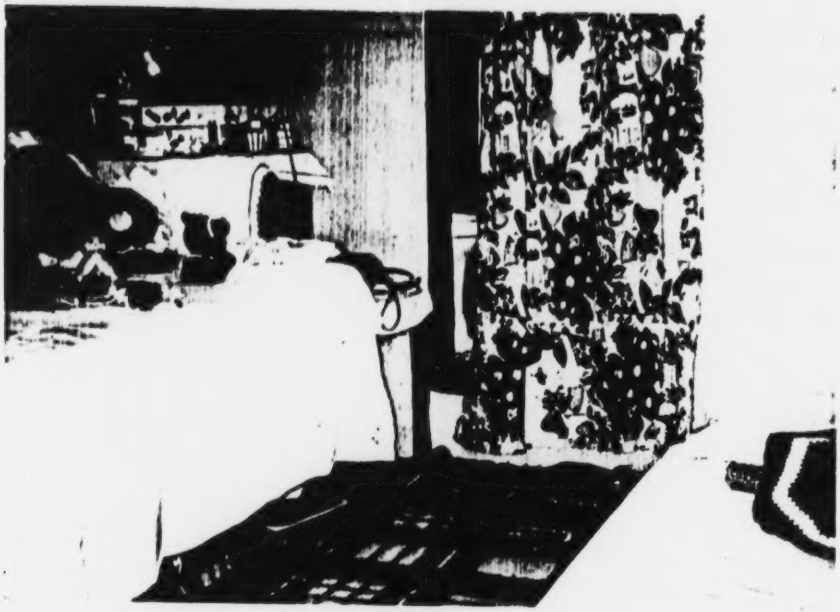

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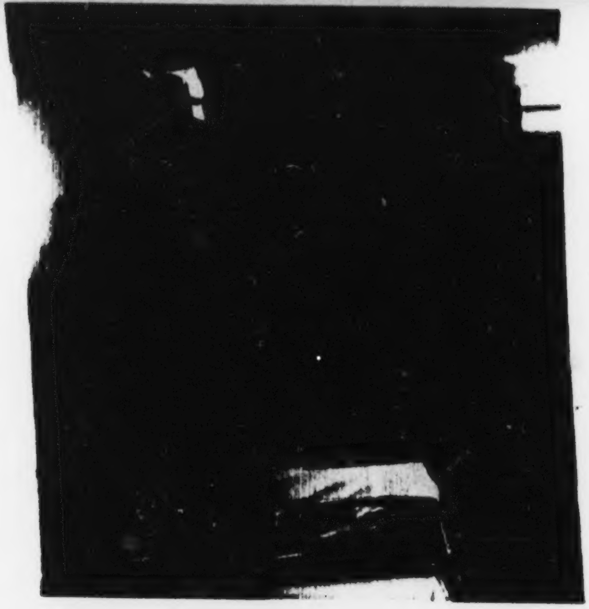

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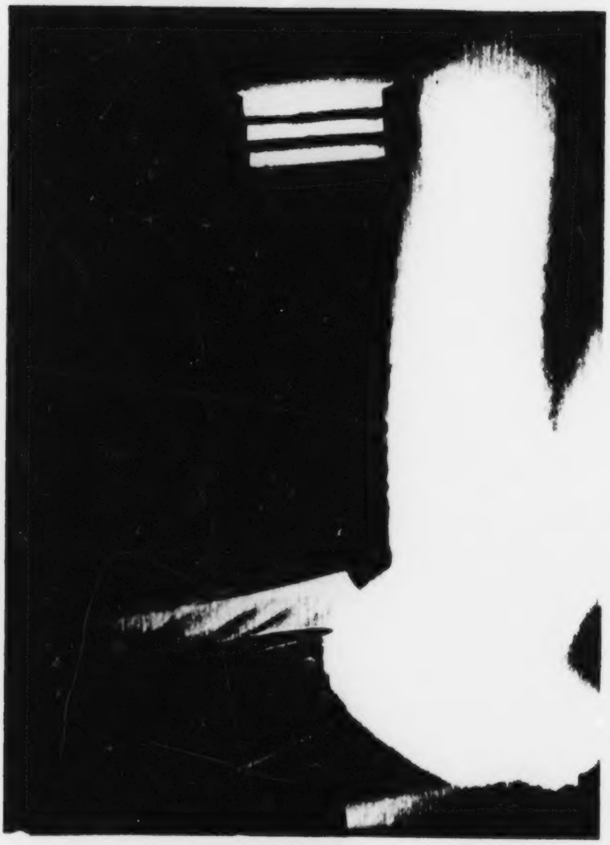

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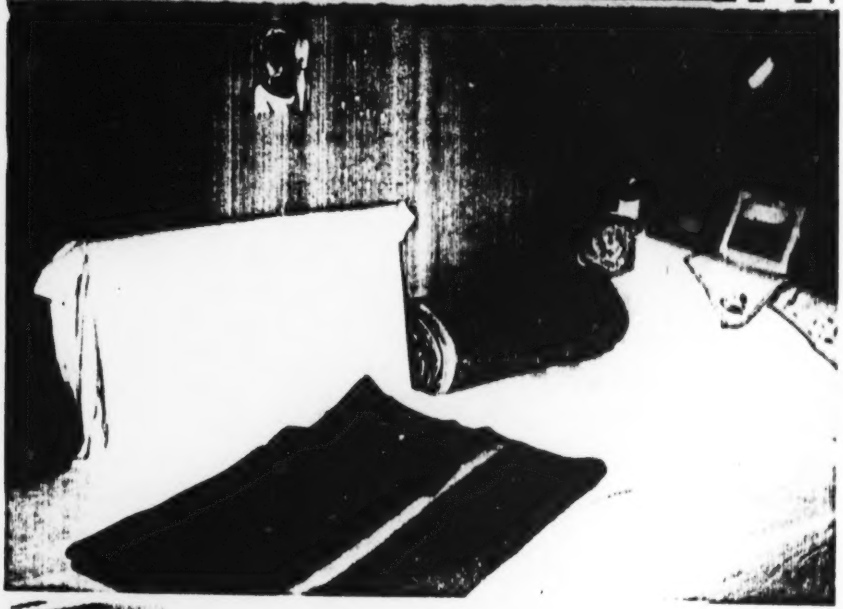

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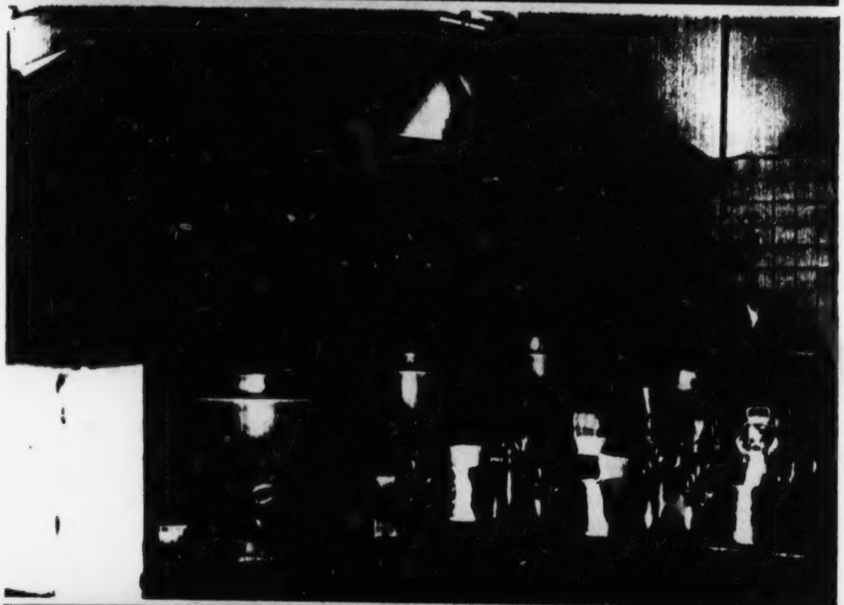

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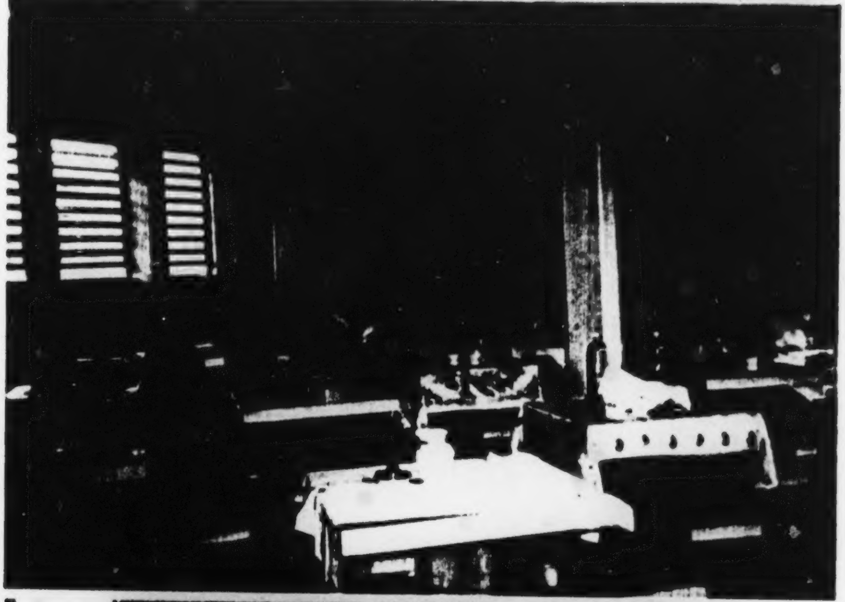

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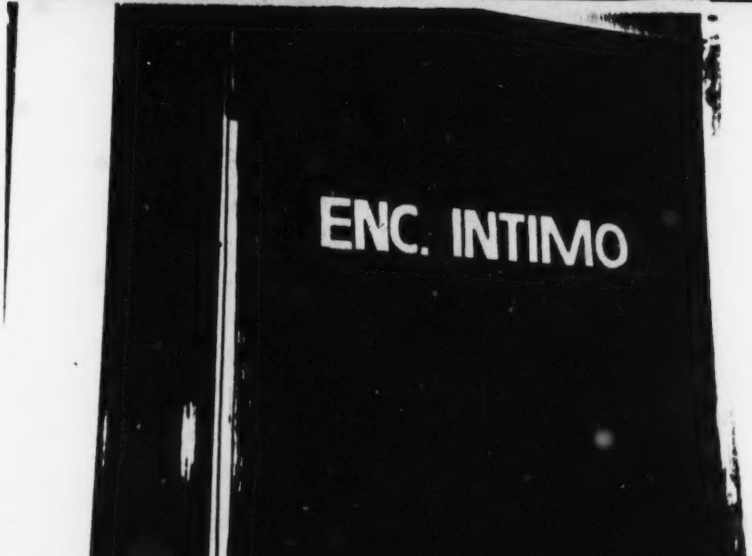

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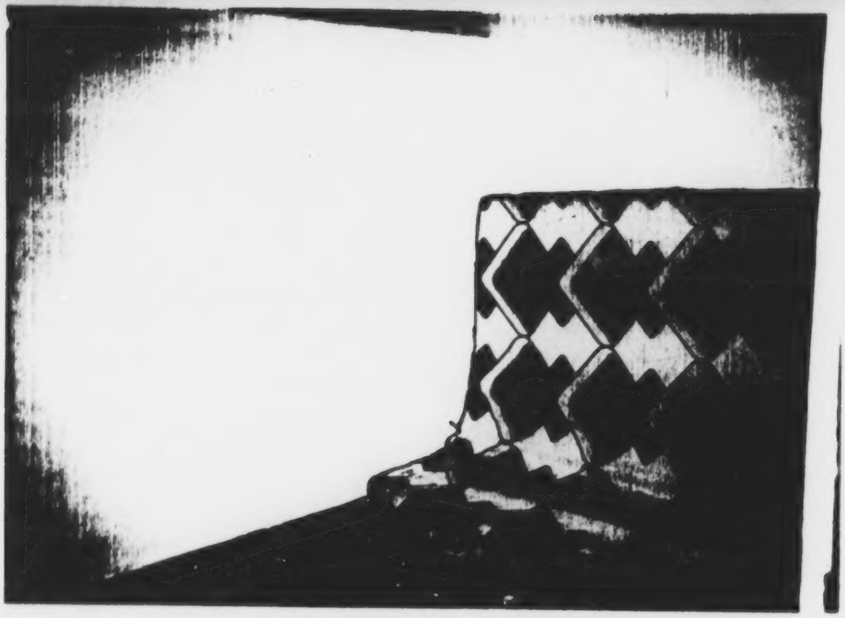

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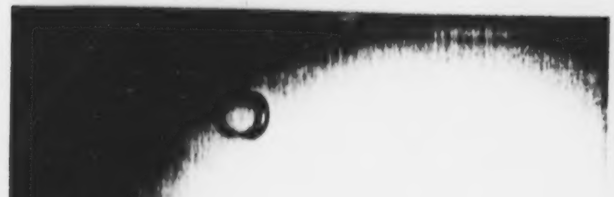

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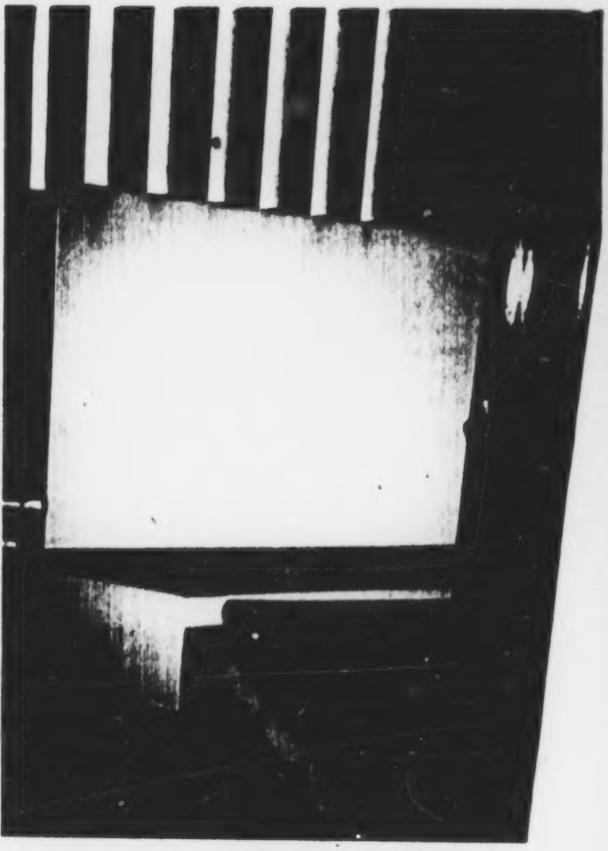

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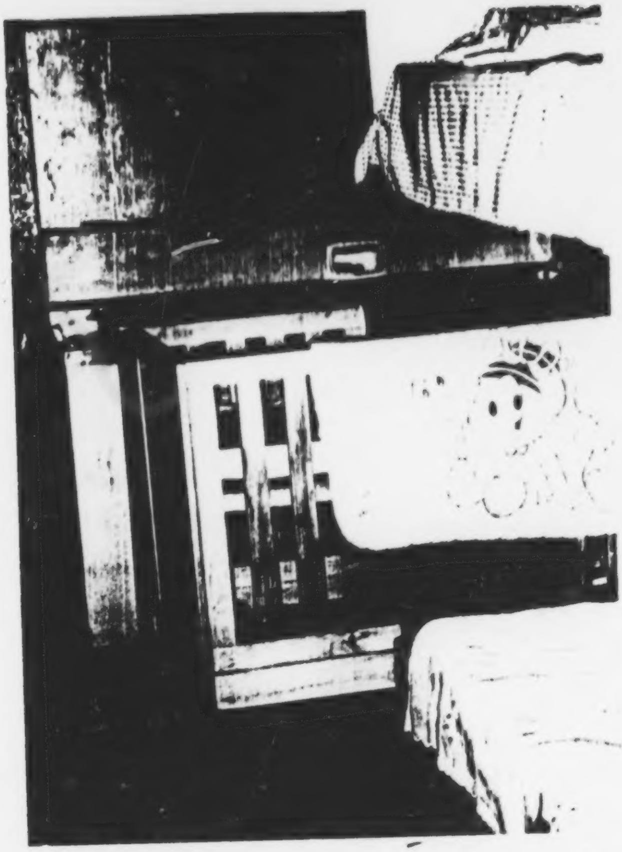

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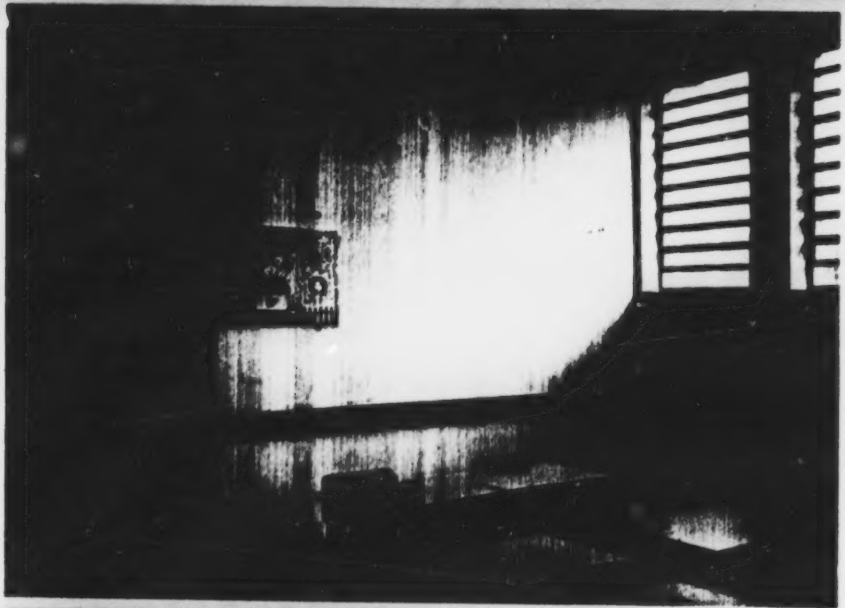

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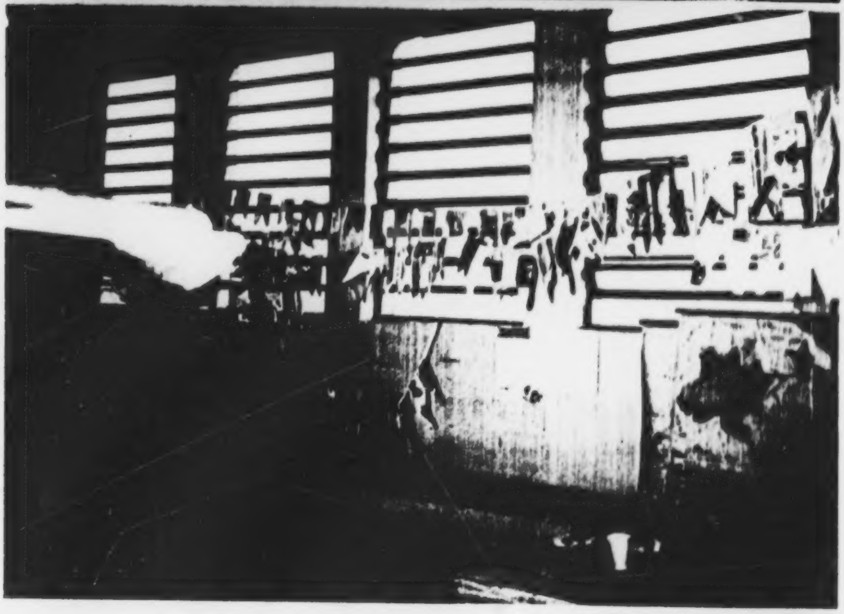

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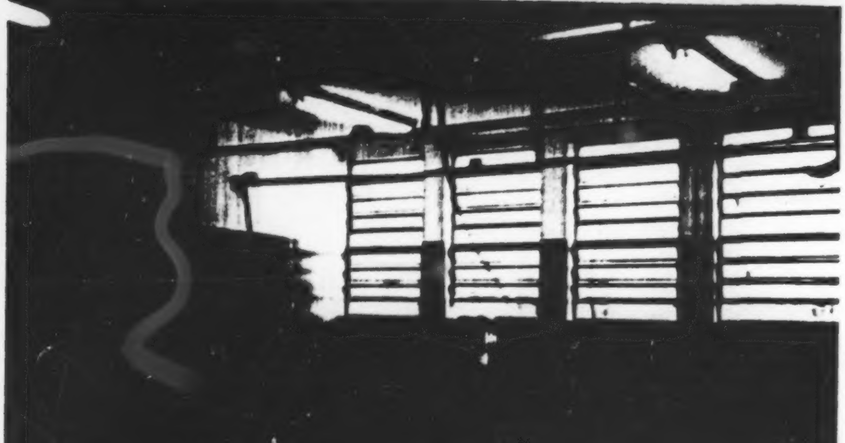

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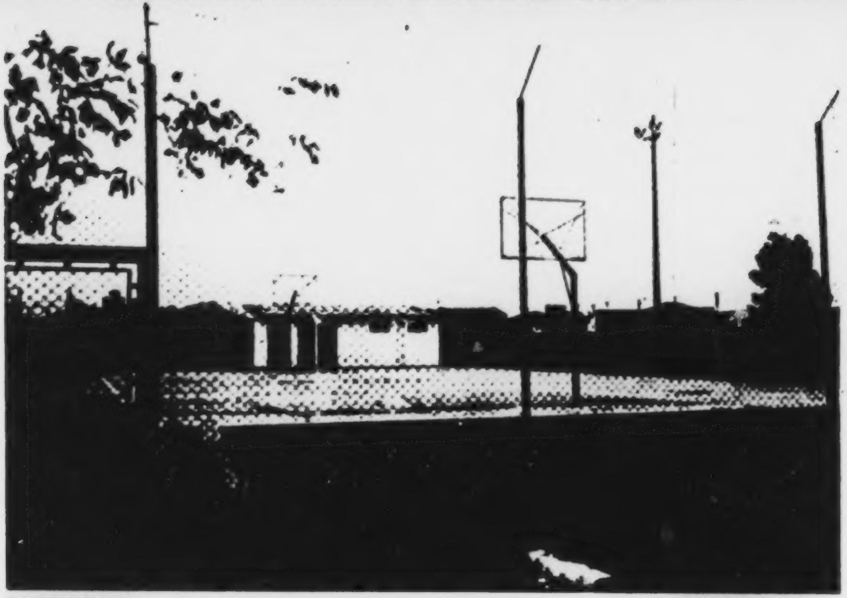

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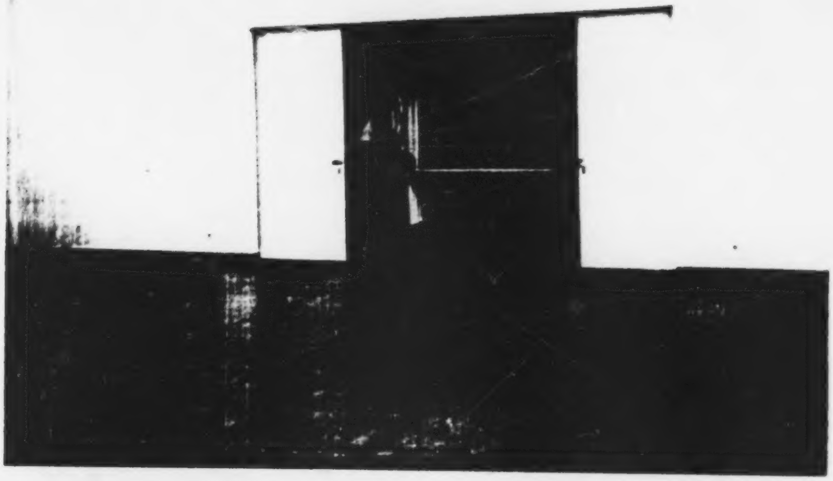

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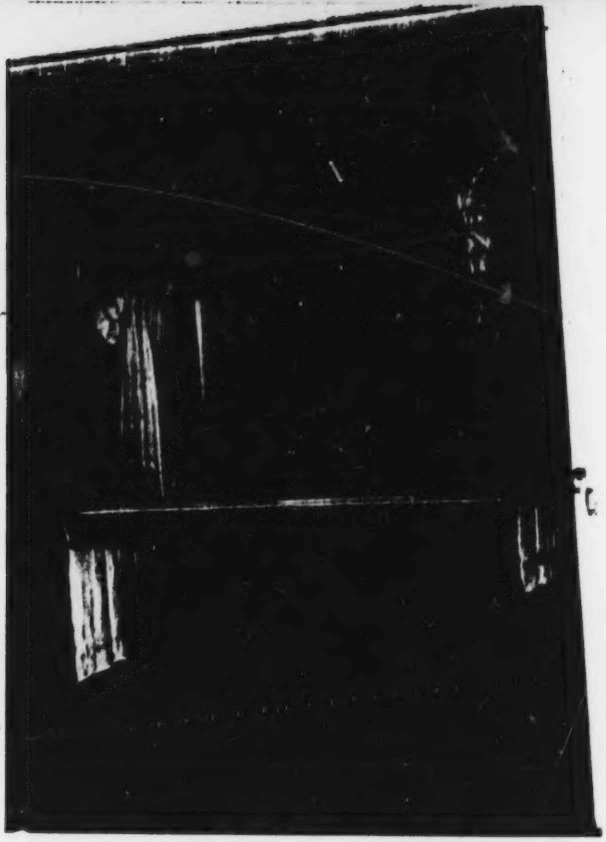

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Coping with Super Inflation: Observations and Strategies of Middle Class Brazilians

Terry Ul[illegible]n - Fulbright, Brazil 1993

Brazil is a nation that is living and coping with a 30% a month inflation rate, since the ouster of President de Collar in 1992 (see attached Economia article - July 6, 1993). De Collar cannot be blamed in total for this phenomena, inflation in fact was a major factor in his 1990 election campaign and his controversial efforts to devise a solution. Brazil has over the last twenty years been faced with a multi faceted problem: An increase in earned income being sent abroad, recession in the 1980's that has reduced profits of Brazilian corporations, and seemingly perpetual deficit growth by a governmental structure that wants to appease many key groups within society. These factors have led to mushrooming national debt, increased debt service (especially in the foreign sector), and a prolonged period of "capital flight". In an effort to stem this exodus and attract capital investments, Brazilian leaders have nutured high incentives for investing. Thus creating a massive inflationary spiral and ever increasing national debt.

In dealing with this problem traditional economic theory (i.e. removing money from the system) seems to have been discarded by Brazil and an experimental policy of striving to achieve constant economic growth has been employed. Rather than slowing growth to gain control of inflation, Brazil has labeled recession as unacceptable. Thus constantly fueling the economy with addition currency from the printing presses to meet the ever growing volume of debt that exists. The results of this approach are summarized in the June 9, 1993 VEJA article entitled "O Vampiro que sangra o Brasil" (see attached).

The reality of this situation is a nation of 150,000,000 people that must be acutely aware, on a daily basis, of rapid and constantly changing monetary conditions (see attached Indicadores List). Brazilians of all socio-economic levels are highly literate in monetary matters and have developed a multitude of day to day strategies to stop erosion of their buying power. Their efforts to keep up with the cost of living are frustrating and very often unsuccessful. The presence of a parallel economic structure throughout Brazil is the most obvious illustration of this. This dual economic system denys the official economy vast amounts of tax revenue and a realistic hope for stabilization of inflation in the forseeable future. This is not to imply that this condition can continue inevitably. Internal and external pressures exist on government to address these conditions. Signs of this pressure are visible in many areas. Illustrating this are the growth of urban crime in Rio and other cities, increased drug trafficking and struggle for control of drug revenue by rival gangs, fight for land control in "Southern Para" and other rural areas and the efforts of the international banking community for Brazil to address this crisis. The recent appointment of Finance Minister Fernando Cardoso heralds the latest effort to cope with this problem. His challange is a monumental one.
(see attached Business Week, July 12,1993).

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AGRIMISA O SEU BANCO PARTICULAR

Inflação medida pela Fipe passa dos 30%

São Paulo — O custo de vida subiu 30,53 por cento em junho, para as famílias paulistanas com renda mensal entre dois e seis salários mínimos, informou ontem a Fundação Instituto de Pesquisas Econômicas (Fipe) da USP. A Fipe tornou a registrar uma variação recorde do custo de vida desde a edição do Plano Collor, em março de 1990. A alta, 1,39 ponto percentual maior que a de maio, foi puxada pelos aumentos de energia elétrica (53 por cento), telefone (42,62 por cento), aluguel (28,82 por cento), ônibus urbanos (36,42 por cento), gasolina (33,72 por cento) e vestuário (33,94 por cento).

A taxa deste mês poderá repetir a do mês passado ou ser pouco menor, segundo o coordenador da Pesquisa de Preços, professor Juarez Rizzeri. Tarifas públicas, aluguel e preços do vestuário e dos remédios provavelmente pressionarão menos o índice do custo de vida, explicou. Isso não altera, porém, a tendência de prazo mais longo com pequenas oscilações de um mês para outro, o ritmo dos aumentos tende a continuar em aceleração no segundo semestre, disse o economista. Devem contribuir para isso a política salarial, o aumento da atividade econômica e, acrescentou, a própria necessidade de inflação para fechar as contas públicas: o Governo tem um ganho sobre a moeda emitida.

Entre julho do ano passado (21,10 por cento) e junho deste ano a taxa mensal subiu quase dez pontos. No semestre, o custo de vida subiu 332,97 por cento. Transportes, vestuário, saúde e educação encareceram mais velozmente nesse período. Os mesmos grandes itens aumentaram mais do que a média em 12 meses.

Os preços de bens duráveis vendidos em lojas de departamentos aumentaram, em junho, 27,05 por cento, pouco menos do que em maio (28,78 por cento).

O peso de cada item

Alimentação	26,74%
Despesas pessoais	29,77%
Habitação	33,56%
Transportes	33,89%
Vestuário	33,94%
Saúde	34,33%
Educação	29,07%
Índice geral	30,53%

A inflação no ano

Jan	27,42%
Fev	25,10%
Mar	25,15%
Abr	28,74%
Maio	29,14%
Jun	30,53%
No ano	332,15%

Preocupação de FHC é organizar as finanças

O ministro da Fazenda, Fernando Henrique Cardoso, disse ontem que "não está pensando" em dolarização e prefixação da economia e que, neste momento, sua preocupação é "organizar as finanças públicas". O ministro criticou os que defendem a necessidade de um choque diante da inflação mensal de 30 por cento: "A sociedade deve se acostumar ao fato de que quando se define uma linha de ação é preciso perseverar. E é isso que vamos fazer. Este patamar da inflação é antigo. É um patamar ruim, mas não é ascendente. Se eu tivesse aplicado um choque, todos estariam me criticando agora", disse.

As ações do Governo, segundo o ministro Cardoso, já foram divulgadas e o objetivo é "persistir na mesma direção". Ou seja, o Governo insistirá no controle dos gastos, na eliminação do déficit público e em uma execução "transparente" do Orçamento da União. O ministro falou também da queda das taxas de juros — caíram do patamar de 30 por cento para 16,4 por cento reais (acima da inflação) na semana passada — e das negociações para a rolagem da dívida com estados e municípios.

Cardoso: controle dos gastos

O ministro admitiu que a rolagem da dívida será negociada "caso a caso", independentemente do desfecho da votação do projeto do deputado Germano Rigotto (PMDB-RS). "Faremos uma ou outra alternativa", disse, admitindo, no entanto, que caso as negociações, por exemplo, com o governador Luiz Antônio Fleury sejam concluídas antes da aprovação da Lei da Rolagem o acordo será assinado. "A lei estabelece uma média que pode ser boa para um estado e não para outros", disse.

Omega — O ministro da Fazenda, Fernando Henrique Cardoso, trocou ontem o velho Opala Comodoro 198[illegible] por um Omega 3.0 para o seu transporte oficial em Brasília. Preocupado em justificar que a troca não arranhou a austeridade que o ministro vem impondo aos gastos públicos, o assessor especial particular, embaixador Júlio César Gomes dos Santos, explicou que o carro não custou um centavo ao Ministério porque foi fornecido pela GM ao Palácio do Planalto, em regime de comodato. Segundo o embaixador, a decisão de transferir o Omega para a Fazenda foi do presidente Itamar Franco.

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INDICADORES

DOLLAR

Em Cr$	Compra	Venda
Comercial	55.676,00	55.676,70
Turismo	58.900,00	59.900,00

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Dólar

Paralelo

Compra	Cr$ 58.300,00
Venda	Cr$ 59.600,00

Aluguel

Fator de Correção
Residencial

ISN (Teto) IPCA	Maio	Junho
Anual	14,2084	14,7502
(Corrigido sobre o valor pago no mês em [illegible]992)		
Semestral	4,1046	4,2758
Quadrimestral	2,5692	2,6147
(De jul/86 a 20/09/90)		

Comercial

	IGP Junho	IGPM Junho
Anual	[illegible],0107	[illegible]
Semestral	4,1664	4,2927
Quadrimestral	2,7420	2,7090
Trimestral	2,1574	[illegible]
Bimestral	1,9958	[illegible]

TR/Mês

Julho	22,60%
Agosto	23,22%
Setembro	25,26%
Outubro	25,07%
Novembro	23,29%
Dezembro	23,95%
Janeiro	26,76%
Fevereiro	26,40%
Março	25,81%
Abril	24,33%
Maio	25,56%

TR

Dia 26	[illegible]%
Dia 27	26,42%
Dia 28	[illegible]%

Imposto de Renda

Julho

Base de cálculo	Alíquota (%)	A Deduzir
Até 32.749.580,00	Isento	
De 32.749.58[illegible] até [illegible]	[illegible]	[illegible]
[illegible]	15%	4.912.437,00
Acima de 60.[illegible]	25%	11.295.640,00

Deduções: Cr$ [illegible] por dependente (sem limite); [illegible] de Cr$ 32.749.58[illegible],00 para aposentados [illegible] para a [illegible] renda com [illegible] de 65 anos; pensão alimentícia [illegible] paga no mês; à Previdência [illegible].

UPC

2º trimestre	Cr$ 185.558,93

Poupança/Mês

Fevereiro dia 01/02	27,38380%
Março 01/03	27,63200%
Abril 01/04	26,43905%
Maio 01/05	28,56110%
Junho 01/06	29,32034%
Julho	30,73040%

Poupança/Diária

Dia 23/6	29,54150%
Dia 24/06	31,21150%
Dia 25/06	31,45400%
Dia 26/06	31,57510%
Dia 27/06	[illegible]47500%
Dia 28/06	[illegible]4100%
Dia 01/07	30,73040%
Dia 02/07	30,57965%
Dia 03/07	30,44900%
Dia 04/07	29,70030%
Dia 05/07	[illegible]
Dia 06/07	[illegible]
Dia 07/07	[illegible]
Dia 08/07	[illegible]
Dia 09/07	[illegible]
Dia 10/07	29,[illegible]
Dia 11/07	29,[illegible]

[illegible] anos de [illegible]
consórcio
COPLAVEN
[illegible]

ICV/DF

Set	28,1%
Out	25,2%
Nov	20,[illegible]%
Dez	22,0%
Jan	32,8%
Fev	[illegible]%
Mar	27,[illegible]%
Abr	30,[illegible]%

Fonte: Codeplan

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Ufir Mensal

Julho	Cr$ 32.749,58

Ufir diária

Dia 1º	Cr$ 32.749,[illegible]
Dia 02	Cr$ 33.142,58
Dia 05	Cr$ 35.540,19

Salário mínimo

Julho	Cr$ 4.639.800,00

Construção Civil

O custo do metro quadrado de construção, no Distrito Federal, no mês de maio/93, é de Cr$ 10.576.447,45, correspondendo à uma variação de 34,00%, em relação ao mês anterior (Fonte: Sinduscon-DF).

Juros

CDB pré 32 dias a 2.232% ao ano, ou 32,30% no período e Taxa-Over de 38,42%. CDI a 36,66%. Over a 38,70% ao mês. Hot Money a 38,70%. Capital de giro a 2.250% ao ano.

Bolsas

Bovespa
Baixa de 2,1[illegible]%, com 32.295 pontos. Volume financeiro foi de Cr$ 5,759 trilhões.
Bolsa Rio
Baixa de 2,50%, com 182.404 pontos. Volume financeiro foi de Cr$ 1,582 trilhão.

Inflação

IGPM/FGV	(%)
Abril	28,[illegible]%
Maio	29,[illegible]%
Junho	31,[illegible]%
Acumulado no ano	34[illegible]%
Em 12 meses	1.5[illegible]%
INPC/IBGE	**(%)**
Março	27,[illegible]%
Abril	28,37%
Maio	28,[illegible]%
Acumulado no ano	[illegible]%
Em 12 meses	1.57[illegible]%
[illegible] IPC	**(%)**
Março	[illegible]%
Abril	[illegible]%
Maio	29,14%
Acumulado no ano	231,69%
Em 12 meses	1.355,45%
Dieese/ICV	**(%)**
Março	29,70%
Abril	27,10%
Maio	30,40%
Acumulado no ano	261,79%
Em 12 meses	1.444,[illegible]%
IGP/FGV	**(%)**
Março	27,81%
Abril	28,[illegible]%
Maio	32,[illegible]%
Acumulado no ano	252,95%
Acumulado em 12 meses	1.501,07%

UPDF Mensal

Julho	Cr$ 3.558.195,[illegible]

UPDF Diária

Dia 1º	Cr$ 3.558.190,55
Dia 02	Cr$ 3.904.350,55
Dia 05	Cr$ [illegible]1.322,73

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E a inflação acumulada
de 1980 a 1993 é de
146 219 946 300%

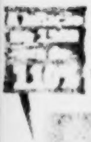
O vampiro que sangra o Brasil

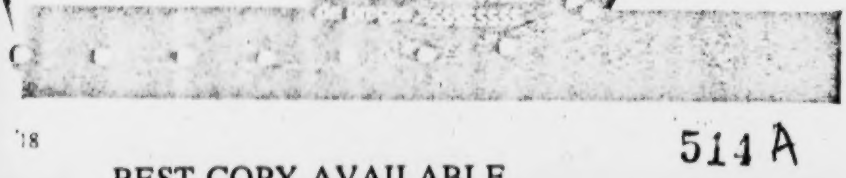
A inflação brasileira, uma das maiores do mundo, destrói a economia do país, mas pode ser debelada

Já se vão seis meses que o Brasil ganhou um terceiro lugar no pódio da inflação. O primeiro foi o Zaire, uma república africana de política tribal e economia irrisória. Em segundo, ficou a Rússia, que acabou de fazer sua entrada revolucionária no capitalismo. O Brasil teve a terceira inflação do mundo em 1992, de 1 1[illegible]7%. Nesses seis meses, a Rússia se aprumou bastante e o Brasil pulou para o segundo lugar. Em 1993 é capaz de figurar no *Guinness* com o recorde da categoria. Será, enfim, o primeiro país do mundo em alguma coisa. O Brasil está aplastado com uma inflação que o torna a cada momento mais pobre e, pior, que o está afastando de um mundo que parece ter desistido da alucinação inflacionária.

Pior ainda. Como um gigante plácido e tolo, que confia na massa de seu território e em seus recursos naturais, perde tempo como se a inflação não fosse derrubá-lo. Só não derrubará se a sociedade brasileira se enfurecer e resolver derrubar a inflação antes. E esse antes precisa ser o quanto antes. No primeiro semestre do ano, dois ministros da Fazenda foram demitidos. Um deles, Paulo Haddad, aprontou um plano selvagem de estabilização econômica que previa um calote nos títulos públicos. Levou cinco meses para ter essa idéia nada singular. Foi despejado antes de aplicá-la. O outro ministro, Eliseu Resende, montou um projeto mais improdutivo do que o solo lunar. Os brasileiros que não gostam do foguetório de preços perderam apenas 81 dias com Eliseu.

O terceiro ministro de 1993, Fernando Henrique Cardoso, fechará o mês de junho com uma inflação acumulada de mais de 300%. Nas duas semanas em que ocupa o cargo, os preços subiram cerca de 15%. Ou seja, a inflação brasileira bate, em quinze dias, a inflação anual de Chile, México e Bolívia e quase toca nas taxas argentinas de 1992. No ritmo atual, em apenas quatro ou cinco dias a inflação brasileira cobre um ano inteiro de inflação dos países de primeira linha, como os Estados Unidos ou o Japão. Esse exercício numérico tem o objetivo de mostrar que o novo ministro precisa agir rápido. É isso que esperam dele as pessoas que querem trabalhar, melhorar de vida e criar os filhos num clima econômico decente.





BICHO PORCENTUAL — O novo ministro tem um plano que anima à primeira vista. Pretende economizar 6 bilhões de dólares do orçamento federal (*veja reportagem à pág. 84*). Ao menos começa bem, pelo lado da austeridade. Isso pode ser considerado quase um milagre na província de Brasília. Fernando Henrique quer colocar um freio nos bancos estaduais, que emprestam para governadores perdulários que não estão nem

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Quanto custaria

Quanto custariam algumas mercadorias se o governo não tivesse cortado seis zeros da moeda — preços em cruzeiros, atualizados pela inflação acumulada desde janeiro de 1980

	Preço em 1980	Preço atual	Quanto seria hoje
[illegible]	9,00	17 000,00	13 15[illegible] 795 176 000 000,00
Cafezinho	15,00	15 000,00	21 93[illegible] 99[illegible] 960 000 000,00
[illegible]	11,7[illegible]	24 000,00	24 462 597 032 000 000,72
Fogão	290,00	700 000,00	10 659 [illegible]34 092 560 000 000,00
[illegible]	950,00	1 000 000,00	14 607 372 645 360 000 000,00
[illegible]	[illegible]390,00	1[illegible] 000 000,00	51 [illegible] 239 030 960 000 000,00

tos cerca de 96 bilhões de dólares. Pela subtração descobre-se que, apenas por esse caminho, deixaram de entrar na economia nacional cerca de 36 bilhões de dólares num único ano. Motivo: a inflação, a instabilidade, a desconfiança. Estima-se que os brasileiros mantenham 40 bilhões de dólares depositados no exterior, um pouco por receio da instabilidade do país e um pouco por pilantragem. Se metade desses recursos retornasse, sob o estímulo da estabilização da moeda, haveria mais 20 bilhões de dólares para melhorar o Brasil. Enquanto isso, em Brasília, as autoridades fazendárias esfalfam-se para cortar 6 bilhões de dólares de um orçamento esquálido.

Outro efeito do vício inflacionário é canalizar energias para coisa subalterna. Pessoas e empresas precisam cuidar hoje em dia daquilo que se poderia chamar de administração do dinheiro. "O tempo que gasto administrando as finanças poderia ser aproveitado na leitura das revistas técnicas de medicina", diz o cirurgião plástico Joacir Carvalho, de São Paulo. Toda manhã, quando chega a seu consultório, o cirurgião recebe da secretária a cotação do dólar e as principais taxas do mercado financeiro. Lê as páginas econômicas de três jornais e procura informações sobre a melhor aplicação do dia. Tornou-se um fanático pelos índices. "Quem não acompanha tudo de perto arrisca-se a ver o dinheiro derreter entre os dedos", diz Carvalho.

Especulação — É por essa mesma razão que a Dow, um dos maiores conglomerados químicos do mundo, mantém no departamento financeiro de sua filial brasileira uma estrutura que nos países de economia estável costuma ser encontrada apenas em bancos e corretoras de valores. Na sede da Dow, em São Paulo, funciona uma mesa de operações financeiras pela qual um grupo de funcionários mantém linha direta com os bancos em busca das melhores taxas para as aplicações da companhia. "Se investimos por uma taxa 0,1% menor do que poderíamos conseguir em outro banco, consideramos isso um prejuízo", diz Celso Gonçalves, gerente financeiro do grupo Dow. A empresa tem filiais em mais de cinqüenta países do mundo e apenas no Brasil trabalha com esse tipo de preocupação. No ano passado, 25% do lucro de 24 milhões de dólares da companhia saiu das aplicações financeiras. O caso da Dow não é exceção. É a regra. No Brasil as empresas estão enfiadas até o pescoço na especulação financeira. Se não fizerem isso são devoradas pela inflação. Apesar dos ganhos obtidos na ciranda financeira, os empresários com algum discernimento vivem temerosos no clima conturbado da economia brasileira. Sabem que como a cocaína a inflação pode produzir bolhas de euforia para os viciados. Mas a vida dos toxicômanos anda sempre sobre o fio da navalha.

Há alguma alucinação em marcha num país em que médicos sabem tudo de economia e empresas químicas viram bancos. No mundo normal, os médicos usam seu tempo na profissão e no lazer. As indústrias tratam de cuidar daquilo que sabem produzir. No Japão, um investimento que se paga em oito anos é considerado um negócio da China. No Brasil, a inflação faz dos investimentos que não consigam pagar-se em dois anos um péssimo negócio. "Só com especulação nos preços é possível fazer investimento produtivo competir com a ciranda financeira. Isso está asfixiando o país", diz o argentino Ruben Almonacid, economista com Ph.D. na universidade americana de Chicago e dono de fazendas no Estado de Mato Grosso.

Menos Empregos — Conforme um cálculo do Dibens, um pequeno banco paulista especializado no atendimento a concessionárias Mercedes-Benz e a firmas transportadoras, quem compra um caminhão demora pelo menos dez anos para acumular com esse veículo um lucro suficiente para adquirir um caminhão novo. Se o mesmo dinheiro ficasse no mercado financeiro rendendo as taxas médias dos últimos dois anos, o retorno viria em um terço desse tempo. "O resultado é que cada vez menos gente investe na renovação da frota", diz José Renato Simão Borges, vice-presidente do Dibens. Inicia-se aí uma corrente que elimina empregos nas concessionárias, na fábrica, nos fornecedores de autopeças e no posto de gasolina. O dono do dinheiro recupera seu capital em menos tempo no mercado financeiro. O país só perde com isso.

Essa corrente de eliminar empregos tornou-se freqüente na economia brasileira nos últimos anos. No início de 1993, a companhia inglesa Shell decidiu cancelar um investimento de 220 milhões de dólares em seus negócios com distribuição de combustíveis, metalurgia e petroquímica no Brasil. "Não entra na cabeça da matriz a idéia de que um negócio pode ser estável com uma inflação beirando 30% ao mês", diz Omar Carneiro da Cunha, presidente da multinacional no Brasil. Entre os investimentos que a Shell resolveu não fazer estão a construção de uma fábrica de borracha especial em Campinas e a instalação de três bases de distribuição de combustíveis no Nordeste e no Centro-Oeste. O saldo da decisão: cerca de [illegible] novos empregos diretos e indiretos deixarão de ser criados.

A Shell cancelou o investimento com toda a razão. Na inflação, as empresas perdem rentabilidade. Então, para que expandir a fraqueza? Com um patrimônio de 1,4 bilhão de dólares, a Shell teve um lucro de 7 milhões de dólares com suas operações no Brasil em 1992. Ou seja, o lucro

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BY JAMES C. COOPER AND KATHLEEN MADIGAN

A BLUEPRINT FOR REBUILDING BRAZIL

Will Brazil get it right this time? On June 14, new Finance Minister Fernando Henrique Cardoso unveiled yet another plan to straighten t the economy. If it works, Latin America's largest untry with the broadest industrial base will be able to are in the region's boom. However, what Cardoso needs ost is what previous failed attempts at economic rerm have lacked: support from the President, the Coness, state and local governments, and the people.

The Cardoso Plan aims high—directly at government d ink, the money printed to fund it, and the resulting intion. The economy's 1992 public sector borrowing reirement totaled more than 20% of gross domestic prodt, and it is still growing, along with price pressures. ices jumped 30% in June alone, and annual inflation is nning at 1,600% (chart).

A WAY TO STEM BRASILIA'S RED INK

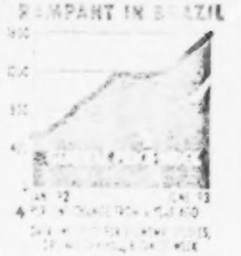
As a result, the rising tide of direct and portfolio investment from abroad now buoying much of Latin America has largely bypassed Brazil, leaving the country pendent upon debt and its formidable export machine to nerate growth. The Brazilian economy shrank by 1% in 92, and it will struggle to make headway in 1993.

Cardoso's blueprint avoids several past mistakes. First, it does not try to control wages and prices. The 1990 round of controls artificially suppressed prices, and the effects of that are now wearing off. Also, the new plan does not attempt to commandeer private savings, or to dollarize the country's currency.

Instead, the Cardoso Plan goes to the root of Brazil's inflation. It seeks to cut central government spending, curtail fiscal irresponsibility by state and local governments, implement a financial transactions tax, prosecute tax evaders, and speed up the privatization of industry.

According to Lawrence D. Krohn at Lehman Brothers, the plan's pragmatism and foresight could make it a watershed in the conduct of Brazilian economic policy. However, its success will turn on its political feasibility, to be judged this summer after the budget revisions and spending cuts are worked out. Cardoso's high regard both at home and abroad will help, but he lacks a working Congressional majority in Brasília. His task is to convince people that fiscal restraint now is all that Brazil needs to become an industrial powerhouse later on.

INFLATION RUNS RAMPANT IN BRAZIL



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At present, however, the populace seems to have come to terms with the inflation and has developed extensive coping skills. The group that is desperately struggling to hold onto their economic position is the Brazilian middle class. This "endangered species" cannot hope to advance into the elite 1-2% who control the vast majority of wealth, and is increasingly in danger of moving into the growing ranks of abject poor that are evident throughout the country. These resiliant people have become very "economically street smart" in their efforts to keep ahead of the rising wave of inflation. This struggle to maintain buying power can be shown by viewing the attached comparison chart of Brazilian Inflation, US dollar % increase, and salary indexing for the Fulbright Commission employees from Oct. '92 through May '93. Inflation increased 567.1%, salaries increased 429.68% and the value of the US dollar rose 527.14%. Inflation wins, even if these employees converted their salaries into US currency (see attached chart). How do people address this type of situation. The following techniques are but a few of the strategies that are employed to conserve and magnify the buying and earning power of the Brazilian Cruzerio.

Area 1 - Taxation

One of the battlegrounds faced by middle class wage earners the world over involves taxes. The burden of taxation cannot be met by the lower class and is evaded by the upper class. Thus the middle class and the government wage a constant struggle over the size of tax payment. For example many shopkeepers give no receipts for purchases. This enables them to keep double sets of books for tax payment vs true income. To counter this the government has periodically clamped down on individual storeowners to make examples of them and hopefully scare others from this practice. In addition the government is also considering institution of new taxes on all financial transactions. This would automatically tax every financial transaction with the Brazilian equivalent of the IRS. I have no doubt that consumers and shopowners will devise a system to circumvent this. The bottom line is a continued effort at tax evasion and an additional expense to police this. If you consider the cost of public utilities and services as a form of taxation, the consumer again must be ever vigilant and aware of the days and times when rates change. Be it postage, phone costs or public transportation costs knowing the time frame for rate change is a determinate of when and how to use these services. This concept can be extended somewhat into the private sector if you consider such areas as xerox copiers or vending machines. We in the US find these services easily accessible. In Brazil a soda machine is an almost non-existant commodity.

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INFLATION / Dollar / Fulbright SALARY INDEX Comparisons

October 92 – May 1993

Meses / mo	INFLAÇÃO (%) IGPM-FGV*	Dolar US (%)	Salarios (%)
Oct 92	26,75%	19,38%	—
Nov. 92	23,43%	24,71%	54,66%
Dez 92	25,08	26,23	20,00
Jan 93	25,83	24,07	31,58
Fev. 93	28,42	20,72	19,45
Mar. 93	26,25	35,23	35,21
Abr. 93	28,83	31,81	19,26
MAI 93	29,70 (569,10)	25,00 (527,14)	12,61 (429,65)
JUN. 93			
Jul. 93			
Ago. 93			
Set. 93			

IGPM-FGV
measurement of
Inflation

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Area 2 - Banking

Brazilians must save. In fact in short term savings Brazil ranks very high as a nation in the percentage of money invested. CD type of saving in Brazil is for periods of 7 to 15 days. Thirty days would compare to very long term notes in the United States. The rate of return on savings is very high. Over 1% a day on average. Therefore it is very beneficial to keep your money on deposit as long as possible and delay payment of bills till the latest possible moment. Thus checks and to a lesser degree credit cards are extensively used. Even the smallest purchases will be paid for by check, thus allowing your money to remain on deposit longer. A simple example of this would be to fill up your car with gasoline on friday evening after banks have closed, and use a check to pay for the fuel. By doing this that amount of money will remain on deposit for at least three more days and earn interest. It is important to note here that the Brazilian banks are also aware of these activities. To counter this type of consumer practice banks are able to clear checks in one to two days. Much more efficient than US banks which usually take 7 to 10 days for check clearance. Another aspect of this type of activity by Brazilians is extensive amounts of time spent standing in lines waiting to do bank services. This causes extensive loss of time and productivity by Brazilian workers. This loss of time and productivity is magnified by the requirement to pay utility bills in person. Again long lines and lost work time.

Area 3 - Spending and Consumption

One thing you don't want to do as a Brazilian is to carry a credit card debt. The interest penalty hovers around 50%. What you do want is to delay that credit card payment until the last possible moment to allow as earlier stated your bank deposits to work for you. In addition it is common for Brazilians to have two or three major credit cards that come due at various times during the month. This strategy involves using the different cards so you can carry a large short term debt and keep for as long as possible money in a bank account. People also stock up with non perishable items. A sale would be nice but with prices changing so rapidly almost any item you can purchase in bulk is going to prove a wise investment. The street economy also plays a major role in spending habits. Because the street merchant is probably not paying taxes, his goods can be sold for less. An extensive parallel economy exists throughout the major urban areas of Brazil. With a wide variety of goods available. This street economy puts pressure on the regular merchant to increase his profit ratio due to lost volume of sales. As described earlier, this may cause the regular merchant to try and evade taxation. The overall impact of the street merchant and the regular storeowners not paying tax revenue results in the government having to search for and acquire needed revenues from other tax programs or higher percentages due. This type of cycle is a vivid illustration of how Brazil is hamstrung economically.

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A spending practice related to delaying payment of purchases is the wide spread use of pre-dated checks. Many stores list two prices on the items. A single payment price and a price multiplied by three. This multiple payment scheme involves giving the merchant three checks dated over the next three months. This symbiotic relationship provides more business for the merchant and more time for the consumers bank deposits to earn interest. The three payment price is higher, so the consumer must consider the alternative costs. This system is built around trust, because at any time the merchant can cash the pre dated checks and the consumers bank account will be suddenly depleted.

Area 4 - Big Ticket Items (Major Spending)

It is very difficult for the middle class Brazilian to purchase a car, an apartment or a home. It usually requires skillful budgeting and short term sacrifice of many of the "luxuries" of life. The process of big ticket purchasing is often associated with frequent turnover. This is an effort to make the inflation spiral work somewhat in your favor. The purchase of your first car may involve the acquisition of one of the very cheap models available. Probably through a combination of loans and minimum down payment. After a year of budgeting and sacrifice you trade in your car, purchase a more expensive one using savings, equity and loans. Repeat this process several times always increasing the value of your capital good (in this case the car). At some point the individual may take the equity that has developed in the car and apply it towards a down payment on an apartment. Usually this apartment will be sparsely furnished and have few amenities for some time. Also the new apartment dweller may be using public transportation more frequently. Note that rents or mortgages are usually adjustable over short durations of time, often six months to a year.

Area 5 - Recreation

If you refer back to the previous section, I'm certain you'll realize that recreation budgets are often at a minimum. The beach, covered dish houseparties, and people watching activities might dominate. A concert, movie, or dinner out occasionally would supplement. A favorite in Amazonia was a Sunday boat trip which combined many of the above. Vacation might be financed by the 13th month of salary that is associated with certain jobs within Brazil. A portion of this might provide what we would typically associate with a family or personal vacation.

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Area 6 - Investing for the Golden Years

There exists in Brazil a form of social security. This is tied into a forced saving fund that operates through your employer (The INSS). This fund is a combinatoion of protection against severence of employment, some health insurance and a potential retirement allowance. Other vehicles such as the stock market exist but this is risk oriented and probably not a viable option for many middle class Brazilians. They are more likely to purchase US dollars and accumulate them as an investment vehicle. Many Brazilians use second jobs or access to income from the street economy as a possible route to obtain some funds that could be used for future investment. In a society where costs are rising at 30% a month, however, the primary concern is keeping pace and not getting ahead.

Area 7 - In conclusion

Brazil and Brazilians must find some formula to break out of this runaway upward spiral of wages, costs and spending. Most Brazilians that I interviewed seemed to focus on the state of education within the nation. The concern over high illiteracy rates and the inability of many Brazilians to understand some of the complex problems and choices that confront them was consistent in the answers to many of the questions I posed regarding inflationary issues. Political understanding is also a factor of an educated electorate. People keep returning the same political forces to the places of power and until the voters can comprehend the impact of their choices, change within Brazil will be difficult to achieve. It seems that many of the deputies, senators and other government officials have very strong personal agendas. It also appears that the intellectuals within Brazil have not as yet come forward to lead the reform process. Brazil is in many ways similar to the United States before the Progressive Era of the early 1900's. Some change is being enacted by conservationists like Fabio Feldman and social reformers such as Herbert de Souza (see attached, Newsweek July 19, 1993). Brazil is a country that should be fascinating to watch over the next few years. Enormous potential and enormous problems exist. Answers to these problems and wise development of this potential will require the emergence of a sighted leadership and a committed populace.

Knocking at 'the Doors of Hope'

Brazil: Herbert de Souza leads a hunger crusade

WELL BEFORE NOON, THE CROWD gathers in Guarabú, a raggedy hillside slum near Rio de Janeiro's Galeão international airport. It is July, the dead of South America's winter, but the sun is already high and punishing. Murmurs ripple through the throng when the government truck pulls up. The double doors swing open and sweating men begin to unload boxes of food. "The doors of hope!" shouts one woman, an infant in each arm. Everyone laughs, for she has parroted a line from a popular television game show. But there is deadly earnest in these ranks.

Images of hunger—swelling food lines, outstretched hands, a scramble for emergency aid—are only too familiar in the Third World. Brazil, the world's 10th largest market economy and a South American economic power that exports software and battle tanks, was not supposed to figure on the list of the world's most indigent. Yet a recent government study, entitled "The Map of Hunger," tells an unadorned tale. The country where the world's rich and famous have flocked for face-lifts and tummy tucks has been unable to repair the daily disfigurement of misery and want visited on its own poor and hungry.

The plight of those in need—the residents of the other Brazil—has stirred authorities to action. And leading the government-authorized crusade, at the personal behest of President Itamar Franco, is Brazil's newest and most unlikely celebrity: Herbert de Souza. Souza, known throughout the country as Betinho, is an inspired sociologist who has spent a lifetime doing battle with the powers that be. His opposition to the military regime drove him into exile in Chile and Argentina for 17 years. Back home in 1979 thanks to a general amnesty, Betinho set up a social-research institute, Ibase, where he has tirelessly denounced the ills of a society pocked by poverty and injustice.

At the same time, Betinho has had to face personal tragedy. A hemophiliac, he received a blood transfusion contaminated with the AIDS virus years ago. Although Betinho lost two brothers to AIDS and is now battling the disease himself, he shuns the pity society confers for its victims. Yet he works with the urgency of a man living on borrowed time. He first burst upon the national scene by denouncing unscrupulous owners of blood banks who made fortunes peddling contaminated blood. Last year he took to the streets, sparking the popular movement that led to the downfall of President Fernando Collor de Mello, then mired in a huge corruption scam.

Now he has taken on hunger. It is a formidable problem. Brazil's income gap—the richest 20 percent of society earns 27 times more than the poorest—is among the world's worst. The poorest 20 percent, 32 million people, have enough money to feed themselves, the government says. Enough is the equivalent of $120 per month, which will provide the basic nutritional requirements for a family of four. But since calories are not clothing and cannot keep away the rain, the poor are forced into cruel choices: buy food and nothing else, or make a home and go hungry. Easing those choices is at the heart of Betinho's crusade.

Almost as soon as his appointment was announced in March, offers of volunteer help flooded Betinho's research institute—so much help, in fact, he was forced to rent a separate house and hire a team of assistants. The government's Banco do Brasil ceded floor space in 400 different branches and lent employees to the project. Thousands of cyclists turned out for a fund-raiser "to pedal against hunger." Businessmen have volunteered trucks to transport food and unions have passed the plate to collect coupons for free meals usable in many restaurants. Advertising agencies are generating free publicity, and about 170 citizens volunteer committees have sprung up all over Brazil to raise relief funds.

Newfound celebrity: Betinho, much to his surprise, is being courted by the moguls of business, television and even the military. He smiles at the irony of his newfound celebrity. "If we put the Brazilian elite on the Titanic and pushed them out to sea, maybe that would be a good solution. But they would be back," he says. "You can't just get rid of the national elite. Getting them involved means they are exposed and once exposed, they are accountable."

Real change, Betinho knows, will take more than handouts and noblesse oblige. He dreams of a grass-roots movement in which the hundreds of citizens committees will battle on, beyond charity, to tackle the larger obstacles—recession, homelessness, a regressive tax system—that keep so many Brazilians hungry. A tall order, but one worth pursuing. "Where there are hunger and poverty, there is no true democracy," Betinho says. "Our social fabric is badly frayed." Empty stomachs in Guarabú and a thousand other slums, Betinho says again and again, are not just a problem for 32 million *misérables*, but a time bomb for all Brazilians.

MAC MARGOLIS *in Rio de Janeiro*

An impoverished family unpacks donated groceries, Souza (above)

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